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ELKHART INSTITUTE MEMORIAL

PUBLISHED BY THE

ELKHART INSTITUTE
ALUMNI ASSOCIATION

J. S. COFFMAN.

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News Printing Co.
Goshen, - Indiana

FOREWORD

In April, 1903, Pres. N. E. Byers, then on leave of absence from Elkhart Institute, wrote from Cambridge, Mass., to the President of the Alumni Association suggesting that we undertake the publication of a history of the Institute. At the annual meeting of the Board of Directors of the Association in June, the suggestion met with favorable consideration and a committee was appointed with full powers to publish the book. It is fitting that this Memorial be published by the Alumni Association, whose avowed purpose it is to "maintain school friendships and a strong school spirit," and on this mission this little volume is sent forth.

The Elkhart Institute is a thing of the past, but its work lives on in the new and larger Goshen College—and not only there, but it lives on in the hearts of the many whose lives have been made strong and beautiful by association with each other and especially with our beloved and honored principal, N. E. Byers, and his efficient corps of assist-

ants. Many of these have aided materially in bringing this work to satisfactory completion.

The thanks of the committee are due to Prin. N. E. Byers for valuable suggestions in regard to the form and content of the work. The article, "History of the Institute," was contributed by C. Henry Smith, A.M., Professor of History in Goshen College. Other contributors who deserve special mention are: H. Frank Reist, D. B. Zook, J. M. Kurtz, Lydia Belle Stutzman, Mamie M. Yoder and Prof. W. K. Jacobs.

Many facts of interest and value have necessarily been omitted, but the object kept in mind has been to preserve in this convenient, compact form as much of the life and history of the Elkhart Institute as the compass of this work would admit. Our aim has been accomplished if this little volume serves to recall to the minds of former instructors and students the days so full of life and faith and hope, to bring to our remembrance afresh the hallowed joys and valued friendships of the Institute; to remind us again before our school days become wholly a shadow of the past, that what makes them worth remembering is the fact that they were days of growth and development, days of helpful, enobling association, of firm, unbending trust and high, unselfish ambition.

Committee—John S. Umble,
Bessie Landis,
Frank S. Ebersole.

NOAH E. BYERS, A. M.

Principal of Elkhart Institute, 1898-1903,
Now President of Goshen College.

HISTORY OF THE INSTITUTE

The Elkhart Institute was incorporated May 16, 1895. It was the result of the earnest thought and labor of fifteen members of the Mennonite church who felt the need in the church for a school of higher learning. Among the most influential of these men were J. S. Coffman, D. J. Johns, J. S. Hartzler, Jonathan Kurtz and others. The institution was an outgrowth of a private normal and commercial school owned and controlled by Dr. H. A. Mumaw of Elkhart, Ind. In 1895 Dr. Mumaw, with these fourteen other men formed a stock company called "The Elkhart Institute Association" and incorporated under the laws of Indiana. The following preamble is taken from the by-laws of the Association. "We the corporate members of the Elkhart Institute Association, for the promotion of education and for the furtherance of God's Kingdom upon the earth, do adopt and establish

these by-laws for the government of the Association."

The dominant purpose of the incorporators was to establish an educational institution under strong Christian influence. This purpose is best set forth in the proposition made to the Century Club of Elkhart in 1895. It reads as follows: "It is the aim to establish an institution which shall rank with the leading denominational schools of the country maintaining courses of study in the ancient and modern languages, the sciences, literature, history and philosophy, as well as in religion and morals, and to raise in the next five years at least $50,000.00 for equipment and permanent endowment."

The articles of incorporation provided for a capital stock of $10,000.00 with the privilege of increasing it to $50,000.00. Later the stock was raised to $25,000.00

The management of the school was under the control of a Board of Directors composed of nine members elected at the annual meetings of the stock holders. During the same year also the association erected a suitable building for the school on Prairie street, Elkhart, Indiana. The school opened in September, 1895 in the G. A. R. Hall of the same city, where it remained until the completion of the new building in January, 1896.

The attendance for the first two years was

CLASS IN ZOÖLOGY, 1898.

ZOÖLOGY CLASS, 1902.

small and irregular. Few of the students remained for the entire year. None followed regular courses of study. Few of the founders themselves were men of broad education and knew little of the demands of modern school curricula. The instructors were competent men and women but for reasons that are evident to those who know anything about the school, they could not always win the confidence of those in control. Consequently the work was hampered and the best results could not be obtained. The year 1898 marks a turning point in the history of the Institute, and may in many respects be regarded as the beginning of the school in the policy which it followed in its later and best years. For the first time an entire faculty was secured which was in harmony with itself, the Board of Directors, and the church which they represented. The following taken from an address delivered at the dedication of the grounds for Goshen College, June, 1903 summarizes the situation:

"The Elkhart Institute was founded in 1895, but its real history does not begin until 1898. Until a short time before 1898 it had no regular faculty, no well ordered course of study, and no well defined policy. With the election in that year of Mr. Byers as Principal, definite organization began relative to courses, faculty and policy. The fall term opened with about twenty-five students, four of whom had attended during the previous year. We

had four regular teachers and two assistants. The attendance for the entire year was about one hundred. During this year also a number of student enterprises were started: The Institute Monthly, Young Men's and Women's Christian Association, and the Literary societies. All of these enterprises have been helpful in creating and maintaining a wholesome school spirit. From this time on the growth has been steady and sure. The first class which had done four consecutive years of work graduated in 1901, and consisted of six members. During the year just passed two hundred and forty-five different students have been enrolled in the regular classes, with a faculty of nine members. Next year will begin a new era in the history of the institution. Today the curtain falls on the first act of the development of its history. When we come together again next fall, we look out into a larger, brighter and more hopeful future, with a new and enlarged policy, a larger faculty, a new name and home, with a two year college course and a four year normal course added, and we trust with a much larger student body in attendance."

The growth from 1898 to 1903 was marked and steady. The annual attendance was greatly increased. A regular four year course was outlined. Recognition for work done in the school was secured from a number of the leading Colleges and Universities. Library and laboratory facilities

CLASS RECITATION IN SCIENCE, 1902.

CHEMICAL LABORATORY CLASS OF '02.

were improved. The faculty was supplied with more experienced and better equipped men and women.

In 1901 a further change was made in the management of the school. Up to that time the Board of Directors and those in control were largely from the state of Indiana. The school was still to a great extent a local institution. In order to secure a wider representation and a larger constituency and in order to arouse a greater interest in the church at large, the Board of Directors was increased from nine to twenty-five members selected from the various Mennonite conference districts of the United States and Canada.

As a result of the increased attendance and the demands for a more extended course of study it was soon decided to secure larger quarters and better equipment. As early as June, 1901 a committee was appointed to investigate the advisability of removing the school to some other place. Several locations were suggested. Wadsworth, Ohio, Highland Park in Elkhart, and Goshen, Indiana. Finally in April, 1903 a new committee appointed by the Board of Directors proposed to the city of Goshen to remove the institution to that city providing the city should raise $10,000 toward the erection of a new building. The proposition was accepted by the city on the condition that the school should be called "Goshen College" for at

least ten years after its founding, and that the building to be erected should cost no less than $25,000. Both these conditions have been fulfilled. On June 12, 1903 the site for the new building was dedicated.

The history of an institution is usually the history of a few men. The Elkhart Institute is no exception to the rule. As we look back over the past ten years of its life we recall four names that are inseparably connected with all its progress: J. S. Coffman, J. S. Hartzler, Noah E. Byers and Lewis Kulp. Each one of these men in his own way impressed much of his spirit upon the general policy of the school. J. S. Coffman was possibly the most important factor in the founding of the school. He was the first to see the real need of such an institution for the Mennonite church. He was one of the incorporators and was a member of the first Board of Directors. He was sent to Canada and Pennsylvania in 1895 in the interest of the building fund and did more than any other man to make possible the erection of a building for the institution. At the first annual meeting of the Board of Directors in 1896 he was elected President of the Board, which position he held until his death in 1899. He was always intensely interested in the welfare of the school and those directly concerned in its management. His enthusiasm, his patient and calm perseverence in times of difficulty and his

devotion to the cause of religion and education was a source of continual inspiration to both students and faculty.

J. S. Hartzler was also a member of the first Board of Directors. In 1895 he was elected a member of the faculty and in 1896 was made secretary of the school, both of which positions he has held since. Mr. Hartzler's duties were arduous. In addition to his work as a teacher it also fell to his lot to look after the business interests of the school. In 1900 C. K. Hostetler was made Business Manager and the secretary was relieved of much of his work. Much of the early success of the school was due to Mr. Hartzler's business ability and untiring energy during critical periods of its history. When the institution was removed to Goshen Mr. Hartzler was one of the leaders of the enterprise and as chairman of the Building Committee was responsible for the erection of the new buildings of Goshen College —the enlarged Elkhart Institute.

To N. E. Byers fell the lot of directing the educational policy of the school. He was elected Principal in 1898. He was the first to hold that position who was in entire sympathy with the religious faith of the Board of Directors and those directly interested in the welfare of the institution. By carefully selecting the faculty that was to work with him he was enabled to begin a revision of the course of study, to make a definite effort toward

securing a permanent student body and in other ways to reorganize the educational work upon a more permanent basis. Faculty and Directors for the first time worked together for the accomplishment of one definite end—the establishment of an institution of learning with high ideals of scholarship, but pervaded by a spirit of religious devotion. Mr. Byers occupied the same position until 1902 when he was given leave of absence for one year to study at Harvard University, where he was given the degree of A. M. in 1903. He is now President of Goshen College.

The work of Lewis Kulp was of a more modest nature and not so noticeable to one who knew nothing of the inside history of the school. His services, however, were none the less effective. He became identified with the Institute in 1896 and was soon elected Treasurer, which position he held until his death in 1904. His business ability and financial backing did much to establish the credit of the institution in its earlier days when it was still comparatively unknown. Equally valuable were his services during the last year of the history of the Institute and the first of the College. The increased financial burdens involved in the removal of the school into larger quarters and a more extended field of activity were often hard to bear. Mr. Kulp was always ready with his money and influence to lend a helping hand in meeting all financial diffi-

LINA (ZOOK) RESSLER, Preceptress.

EPHRAIM J. ZOOK, Ph. B., Ancient Languages. C. K. KOSTETLER, Business Manager.

C. HENRY SMITH, A. M., History.

S. F. GINGERICH, Psychology and English.

J. M. KURTZ, Natural Sciences. D. S. GERIG, A. B., Modern Languages.

ALICE M. LANDIS, Shorthand and Typewriting.

culties. It is safe to say that had his death occurred one year earlier than it did (1904) Goshen College would not exist.

Among other names which must be mentioned in any history of the Elkhart Institute is that of Herman Yoder, who was one of the founders and who as a Director and as steward of the Dining Hall and through his influence in many other directions occupied no small place in the story of its early life.

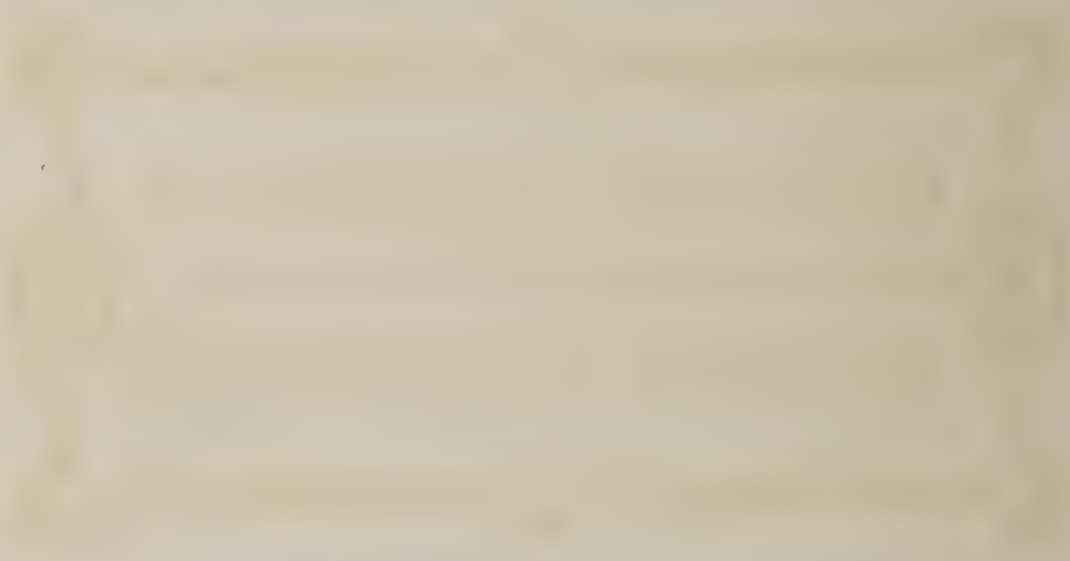
One other name deserves mention here—C. K. Hostetler, the Business Manager for two years of the Elkhart Institute, and now of Goshen College. But since Mr. Hostetler's principal work was done in connection with the removal of the Institute and the beginning of Goshen College, and as this is the history not of the College but of the Institute, we leave for some future historian the task of recording his untiring efforts and unflinching zeal in building up the larger institution.

This in brief is the story of the beginning and ending of the Elkhart Institute and of the men who have been most intimately associated with its progress. Although its life was short and its sphere of activity limited it has the distinction of marking an epoch in the Mennonite Church. It has undoubtedly done more thus far than any other institution in the church to inspire her young people with higher ideals of culture and intelligence and to

better fit them for the various duties of life. Many young men and women already engaged in the higher and more influential pursuits of life gratefully remember the Elkhart Institute as the source of their inspiration to nobler and more serviceable living. May Goshen College with its enlarged equipment and added opportunities continue the work so nobly begun by the Elkhart Institute.

APPROACH TO HIGHLAND PARK FROM THE EAST.

BEND OF THE ST. JOE RIVER, HIGHLAND PARK.



ELKHART INSTITUTE ALUMNI ASSOCIAT'N

OFFICERS.

Orie C. Yoder ..... President.
Guy H. Rutt ..... Vice President.
Lulu Greenawalt ..... Recording Secretary.
Fannie E. Coffman ..... Corresponding Secretary.
Frank S. Ebersole ..... Treasurer.
Bessie A. Landis ..... Historian.

BOARD OF DIRECTORS.

Term expires in 1904.

Orie C. Yoder
Solomon F. Gingerich
John S. Umble

Term expires in 1905.

Frank S. Ebersole
Isaiah W. Royer
Jonathan M. Kurtz

Term expires in 1906.

Guy H. Rutt Bessie Landis David B. Zook

EXECUTIVE COMMITTEE.

Orie C. Yoder Guy H. Rutt Jonathan M. Kurtz
Frank S. Ebersole Fannie E. Coffman

MEMBERSHIP, MAY, 1904.

Baumgardner, Mrs. Elizabeth (Hansaker)—'02, at home, Smithfield, Pa.

Bender, C. Edward—'01, student at Goshen College, Goshen, Ind.

Bergey, Amelia—'02, teacher, New Dundee, Ont.

Berkey, Della M.—'03, student at Goshen College, Goshen, Ind.

Berkey, Lavona—'01, student at Goshen College, Goshen, Ind.

Brunk, Adeline V.—'01, clerk in the editorial rooms of the Mennonite Publishing House, Elkhart, Ind.

Byers, Mrs. Emma (LeFevre)—'98. At home, Goshen, Ind.

Christophel, Anna E.—'02, student at Goshen College.

Christophel, Walter B.—'02, teacher in Elkhart County, near Goshen, Indiana.

Christophel, Wesley W.—'03, farmer, New Paris, Indiana.

Coffman, Fannie E.—'02, matron of Ladies' Dormitory at Goshen College, Goshen, Indiana.

Detweiler, Mrs. Bertha (Zook)—'02, American Mennonite Misison, Dhamtari, Central Provinces of India.

Detweiler, Irvin R.—'01, American Mennonite Mission, Dhamtari, Central Provinces, India.

Ebersole, Frank S.—'01, student at Goshen College, Goshen, Indiana.

Gehman, William—'03, in the Home Telephone Company's office, Elkhart, Ind.

Gingerich, Solomon F.—'00, student at Indiana University, Bloomington, Ind.

Greenawalt, Lulu—'03, student at Goshen College, Goshen, Ind.

Hansaker, Edward E.—'03, teacher, Masontown, Penn.

Hartzler, John M.—'03, teacher, Surrey, North Dakota.

Holdeman, Anna C.—'01, at home, Chicago, Ill.

Honderich, Mrs. Olivia (Good)—'01, at home near Goshen, Ind.

Honderich, Samuel—'03, minister near Goshen, Ind.

Kurtz, Alta—'02, at home, Ligonier, Ind.

Kurtz, Jonathan M.—'01, instructor in the Natural Sciences, Goshen College, Goshen, Ind.

Landis, Bessie A.—'02, in mission work at Mennonite Home Mission, Chicago, Ill.

Landis, Jacob C.—'03, clerk in Hostetler & Lehman's Hardware Store, Elkhart, Ind.

Landis, Lena—'03, at home, Sterling, Ill.

Lapp, George J.—'02, minister and teacher, Wellman, Iowa.

Miller, Samuel T.—'03, student at Goshen College, Goshen, Ind.

Minnich, Lillie F.—'02, teacher, South English, Ia.

Moyer, Anthony C.—'01, clerk in Farmers' and Merchants' Bank, Elkhart, Ind.

Musselman, John S.—'01, proprietor of Canning Factory, Intercourse, Penn.

Ressler, Lina (Zook)—'01, American Mennonite Mission, Dhamtari, Central Provinces, India.

Royer, Isaiah W.—'00, minister, Mennonite Home Mission, Chicago, Ill.

Rutt, Albert B.—'02, student at Goshen College, Goshen, Ind.

Rutt, Guy H.—'03, student at Goshen College, Goshen, Ind.

Schertz, Lydia—'02, Matron of Mennonite Orphan's Home, West Liberty, Ohio.

Schantz, Cora A.—'03, at home, Elkhart, Ind.

Steiner, Albert J.—'00, editor of the Bluffton Leader, Bluffton, Ohio.

Steiner, John L.—'01, principal of High School, Wolcottville, Ind.

Stutzman, Lydia B.—'02, student at Goshen College, Goshen, Ind.

Umble, John S.—'01, teacher in King's Creek Grammar School, King's Creek, Ohio.

Weldy, Leander A.—'03, in the Wakarusa Milling Company's office, Wakarusa, Ind.

Yoder, Lucinda—'03, nurse in Passavant Hospital, Chicago, Ill.

Yoder, Mamie—'03, teacher, Logan County, Bellefontaine, Ohio.

Yoder, Orie C.—'02, student in Wooster University, Wooster, Ohio.

Zook, David B.—'02, assistant instructor in languages, Goshen College, Goshen, Ind.

Zook, Frances R.—'99, teacher, Siglerville, Pa.

EMMA (LeFEVRE) BYERS.

First Graduate from Academic Course, Class of '98.

CLASS OF '99.

CLASS OF '00.

CLASS OF '01.

CLASS OF '02.

CLASS OF '03.

HISTORICAL SKETCH OF THE ALUMNI ASSOCIATION.

In March, 1901, Prin. N. E. Byers called a meeting of all diploma graduates of the Elkhart Institute who had completed a two-year's course and suggested that an Alumni Association be organized. A committee was appointed with Miss Frances Zook chairman, to draw up a constitution. The constitution was adopted April 12 and 13 and the first officers elected:

President ..... I. W. Royer.
Vice President ..... A. J. Steiner.
Recording Secretary ... Emma Byers.
Treasurer ..... Samuel Honderich.

The first annual business meeting was held in Chapel Hall, June 5, 1901. The Association supported a motion to establish an endowment fund for the purpose of aiding needy students. The sum of $1,500 was subscribed to the fund. The Class of '02 subscribed $1,150 and the Class of '03 $860. The fund pays five per cent. interest and, while the purpose of the founders was to aid needy students, the Association endeavors to dispose of the interest in a manner that will best serve the school. While the fund is yet quite small it bids fair in time to be an instrument of considerable usefulness.

In 1902 a revision of the constitution became imperative and F. S. Ebersole, D. B. Zook and S.

F. Gingerich were appointed to prepare a new draft. They advised a complete revision and their report was unanimously adopted by the association. The constitution provides for a board of nine directors, who have general supervision of the work. From the board are elected each year the officers and Executive Commitee.

Since the organization of the Association in 1901, it has observed an Annual Re-union. In 1901 Prin. and Mrs. Byers invited the members of the Alumni Association to a reception at their home on Indiana Avenue. Every member of the Association was present and it was decided then to make the re-union an annual affair. Every year, as Alumni Day draws near, sees old faces reappear to remain for a few days and then return to the farm or shop or school-room happier and brighter for the few days rest and pleasant association with former students and alumni.

The Association has in most respects kept pace with the school and retains the ideals of the first promoters and organizers as expressed in the preamble—"To maintain school friendships and a strong school spirit, to further the interests of the institution we represent and to promote higher education."

YOUNG PEOPLE'S CHRISTIAN ASSOCIATION

Among the organizations of the Elkhart Institute none are more worthy of mention than the Young People's Christian Association. Coming as a response to the appeals made by J. S. Coffman it characterized to some extent the spirit he manifested. Up to the date of this organization the religious life in the school was maintained chiefly by the personal influence of Coffman and Secretary J. S. Hartzler. However, during the winter of 1898 permanent steps were taken to effect an organization and thus put the work on a more satisfactory basis than it had been up to this time. To get a conception of how this was done and who was instrumental in bringing about the action, let us notice some sentences from the minutes of the first few meetings: "The meeting was called to order by Prin. N. E. Byers. C. H. Smith was chosen tem-

porary chairman." A little later in the same meeting one may read: "Prin. Byers, Fannie Coffman, and F. S. Ebersole were chosen as a committee to draw up a constitution." In the next meeting the first officers of the Association were elected as follows: President, N. E. Byers; Vice President, F. S. Ebersole; Secretary, Anna Holdeman; Treasurer, S. A. Kurtz. Besides the officers, the constitution provided for membership, meetings and missionary committees. Among the names of those who served upon these committees are found I. R. Detweiler, Adeline Brunk, Samuel Bookwalter, Frances Zook, Daniel Coffman, S. A. Kurtz, Bertha Zook, W. K. Jacobs and others. Many whose names do not appear as officers or members of a committee joined in helping to make the work effective. During the first year the Meetings Committee arranged for one Devotional Meeting each week, a plan that has been continued to the present time. One out of every sixth of these meetings was devoted to a missionary subject. Several Bible Classes and a Missionary Study Class were also organized by the Missionary Committee. Another plan that was instituted then, and has been kept up to the present, was the holding of a special series of revival meetings by and for students. This has proved to be a very helpful plan for the promotion of a deep spiritual life among the students. The object then, it has been ever since, is to win such

students to Christ who have not taken that stand and furthermore to awaken many others to a deeper sense of Christian living.

A resolution that is found recorded upon the minutes of the first year's meetings is to the effect that the Y. P. C. A. pledge themselves to support and educate an India orphan. A deep missionary spirit characterized the organization from the beginning and the reality of this spirit was proved in later years by the sending into the foreign field such members as Bro. and Sister Burkhard, Bro. Lapp and Bro. and Sister Detweiler. Such was the organization from the beginning and while the general work remains the same, each successive year brought changes to meet the new demands of the growing student body. Many of those who assisted in establishing the organization have left school and are in other fields of labor. Their duties have passed into the hands of younger and later students, who are working in the same cause to the same end.

The growth of the organization has been very gratifying to all who were interested in its welfare. Instead of having three committees there are now six and some of these are subdivided into different departments. Where there were once only a few Bible Classes there are now from six to eight, including the mission study classes.

In June, 1899, I. R. Detweiler was sent as the first delegate from the Y. P. C. A. to the Students'

Y. M. C. A. Summer Conference at Lake Geneva, Wis. Since then at least two have been sent every year. Delegates have also been sent to the Y. W. C. A. Conference at the same place. In December, 1900 the first two delegates were sent to the Indiana State Convention and interest in conferences and conventions steadily increased.

The enrollment reached over a hundred the last several years. After all has been said and after a careful retrospect, there is nothing to be done but to offer a solemn prayer of gratitude to Him who was the source of all that was accomplished and a firm trust for guidance in the future. It is the hope of the organizers that many students have grasped the spirit of Christian service and that as they leave school, they will work in their respective fields as faithfully as they have here. May they not put too much confidence in strong organization and forget the Supreme Helper, neither may they do as is too often done in Christian work, neglect careful plans and unified organized effort; but take the two in their proper relation and extend the kingdom to the uttermost part of the earth. The closing days of the organization at the Elkhart Institute were spent in making plans for a larger work for the future in Goshen College and there are evidences that the opportunities there will be larger than ever for the growth of the Young People's Christian Association. H. F. Reist was the last president and while the movement is still in its infancy, we hope the transition from the Elkhart Institute to Goshen College will mean new life and new activities to its members in future years.

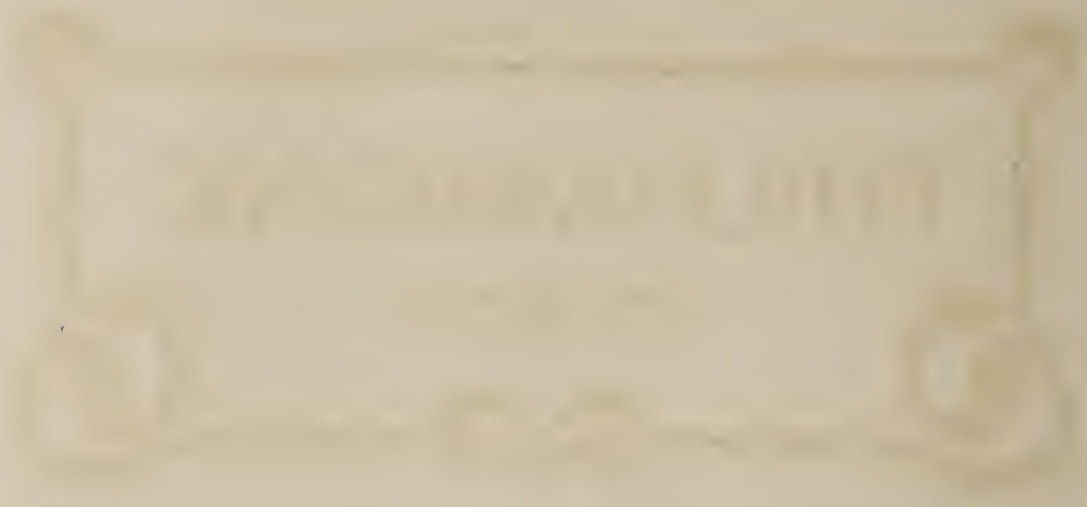
COMMERCIAL DEPARTMENT, 1898.

SHORT-HAND AND TYPEWRITING, 1901.
MISS OLIVIA GOOD, Instructor.

BOOK-KEEPING, COMMERCIAL DEPARTMENT, 1901.

W. K. JACOBS.
Principal of Commercial Department and Chorus Director.

CLASS IN ACTUAL BUSINESS, COMMERCIAL DEPARTMENT, 1901.



PHILHARMONIC SOCIETY

On September 3, 1897, a meeting was called at the Institute building by A. B. Kolb for the purpose of organizing a Musical Society to study Handel's Oratorio, "Messiah." D. F. Jantzen was elected president; D. J. Coffman, secretary; Mrs. S. B. McCracken, vice-president; A. B. Kolb, second vice-president; A. C. Kolb, treasurer. At a second meeting on September 7, a code of rules and regulations was adopted and work was begun on the oratorio.

The object of the organization was to give the people of Elkhart and especially the students of the Elkhart Institute an opportunity to study advanced sacred chorus music, such as oratorios and cantatas. The work was conducted by A. B. Kolb, under whose efficient and painstaking direction creditable work was done. Among the principal oratorios rendered were Handel's "Messiah," and Haydn's

walter, assistant secretary; F. S. Ebersole, treasurer; C. Henry Smith, critic.

The first program was given in room No. 4 on Oct. 4. It consisted of a debate. The question was: Resolved, That more honor is due to Lincoln than to Washington. Affirmative presented by C. Musselman, A. K. Ropp, and Fred Snur; the negative defended by George Good, S. M. Bookwalter, and Wm. McConaughy. Two of the judges decided in favor of the negative. After the report of the critic the first meeting of the club adjourned.

From this small but auspicious beginning grew the later and larger Ciceronian. Besides debating, other work was taken up. Much attention and time was given to extempore speaking and to the preparation and delivery of addresses. Debating continued to be a prominent feature and several good parliamentarians were developed.

In the autumn of '99 the membership list was so large that faculty and students considered the dissolution of the society necessary. Prin. N. E. Byers gave the idea his hearty support and on Nov. 21 the club supported a motion to dissolve the organization and form two separate societies. Prin. N. E. Byers, I. W. Royer, and S. F. Gingerich acted as a committee to divide the club. On Nov. 28 this committee reported and formed two divisions, one afterwards organized as the Aurora Society, being called the "North Side Division," and the other, which became the C. M. A. Debating Club, was designated as the "South Side Division."

This in brief is the story of the beginning and the end of the old "Ciceronian" and the deeds of its worthy scions are hereinafter recorded.

AURORA SOCIETY, MARCH, 1900.

AURORA SOCIETY

The Aurora Society is an outgrowth of a former literary organization, known as the Ciceronian Debating Club. At a regular meeting of the latter organization on Nov. 14, 1899 it was resolved to divide the club into two divisions in order to do more efficient work. This organization was dissolved Dec. 12,1899, the dissolution resulting in the organization of the Aurora Society and C. M. A. Debating Club.

On Dec. 1, 1899 the meeting of the one division known as the "North Side" was called to order by Mr. S. F. Gingerich, who was elected temporary chairman. Mr. H. H. Hartzler was appointed as temporary secretary. A committee of five was appointed by the chairman to draw up a constitution and by-laws. Two meetings were called by the chairman, Dec. 4, the first at 12 m., the second

at 5:30 p.m., at which the name, motto, constitution and by-laws were adopted.

The organization was finally effected Dec. 13, 1899, when the following officers were elected:

President ..... J. Burkhard.
Vice President ..... O. D. Metzler.
Clerk ..... S. S. Gingerich.
Assistant Clerk ..... M. C. Yoder.
Attorney .....S. F. Gingerich.
Critic ..... I. R. Detweiler.
Treasurer ..... N. A. Lind.
Chief Usher ..... J. C. Burkey.

After considerable discussion the name Aurora was chosen from a list of six names proposed. The name Aurora has a classical signification; it was the name of the ancient Roman goddess of the dawn, and later signified the rising of the sun. It was an appropriate name for an organization which stands primarily "to develop the power of thought and expression" of its members, "to secure that discipline necessary to self control," and to disseminate this power among their fellow men.

"Forward," the motto, is characteristic of the spirit possessed by the charter members, nineteen in number, in perfecting the organization, and in entering the literary work. The spirit of the motto has permeated the Society ever since its origin, and has been a source of inspiration to the members to strive for greater achievements.

Besides the regular lines of work, the Society agitated the establishment of society libraries. The first definite action taken by the society was the presentation of a few books to the Avon Society on Jan. 3, 1903. The first action taken by the Society towards the establishment of its own library was on Feb. 17, 1903. The library did not increase very rapidly, because the idea of a general library was advanced and agitated, and the Society awaited the development of the new movement, which crystalized into the Students' Library Association.

Much of the credit for the literary achievements of the Society is due to Mr. S. F. Gingerich, whose untiring efforts to do thorough and efficient work have been an incentive to the Society. The parliamentary work was developed primarily by Mr. J. S. Umble, who by incessant persistence to adhere closely to the Rules of Order implanted the principle of disposing with business matters in legal form.

Our members are found in various phases of work. Two are in the foreign field as missionaries, a number are engaged in ministerial work. Some have been instructors and assistant instructors in the Elkhart Institute and Goshen College, some are pursuing their studies in prominent universities, while others are found in the commercial and industrial field. Thus Aurora's beams are penetrating and illuminating numerous vocations of life.

The following persons were elected to membership from the founding of the society Dec. 13, 1899, to June, 1903. The first nineteen named being charter members:

S. F. Gingrich.....Iowa
J. S. Umble.....Ohio
I. R. Detweiler..Nebraska
J. Burkhard .....Nebraska
A. J. Steiner.....Ohio
S. S. Gingerich...Ontario
A. B. Rutt .....Nebraska
S. M. Bookwalter...Penn.
C. B. Stiver.....Indiana
N. A. Lind.....Ohio
J. C. Burkey.....Illinois
O. D. Metzler .....Ohio
M. L. Steiner.....Ohio
J. L. Culp.....Ohio
M. C. Yoder.....Indiana
H. H. Hartzler....Indiana
J. Weaver.....Indiana
J. C. Good .....Indiana
J. S. Musselman....Penn.
*Prof. C. H. Smith.Illinois
H. S. Roth .....Ohio
A. C. Moyer .....Indiana
W. F. Blosser.....Ohio
C. R. Blosser.....Ohio
C. E. Bender....Maryland
H. Frank Reist.....Penn.
A. Kauffman....Michigan
W. R. Gardner....Indiana
S. T. Witmer.....Penn.
J. I. Byler..... Penn.
P. W. Dierberger.....Neb.
E. E. Hansaker.....Penn.
L. C. Schertz.....Illinois
W. Ruth .....Michigan
R. J. Moyer.....Ontario
C. Shupert.....Indiana
C. A. Shank .....Indiana
S. E. Good.....Illinois
E. A. Miller.....Iowa
F. R. Richardson.Indiana
I. Johns .....Indiana

*Elected to honorary membership Feb. 5, 1900.

G. J. Lapp.....Nebraska
A. M. Shrock.....Indiana
E. V. McDonald.Michigan
G. H. Rutt .....Nebraska
E. J. Rutt.....Nebraska
L. D. Pfile .....Illinois
S. T. Miller.....Iowa
L. J. Wenger.....Ohio
W. C. Moyer.....Indiana
J. C. Landis.....Penn.
C. C. Schaum.....Indiana
C. Shirk .....Indiana
R. Baumgardner.....Ohio
B. F. Baumgardner..Ohio
O. Snyder.....Ontario
J. E. Landis.....Penn.
D. J. Yoder.....Iowa
W. W. Graybill.....Penn.
J. M. Brenneman ....Ohio
A. W. Wenger.....Iowa
R. H. Surls.....Indiana
M. E. Hess .....Penn.
C. R. Stump.....Indiana
B. J. Schertz .....Illinois
A. L. Schasberger-Indiana
S. Schwartz.....Virginia
C. H. Welters.....Indiana
J. Bontrager.....Ohio
C. Bontrager.....Ohio
M. H. Hochstetler....Iowa
J. A. Flickinger..Indiana
A. J. Gingerich....Illinois
F. Burkey.....Illinois
W. L. Albrecht....Illinois
J. A. Maust.....Penn.
J. A. Ramer. ....Missouri
A. J. Fett.....Ohio
D. Householder....Illinois
I. Penrose.. .....Indiana
J. O. Mullet.....Indiana
L. E. Pierson.....Indiana
J. Emmert.....Indiana
J. Hardy.....Indiana

C. M. A. DEBATING CLUB, FEBRUARY, 1900.

COMING MEN OF AMERICA

DEBATING CLUB

The C. M. A. Literary Society (originally the C. M. A. Debating Club) is a scion of the old Ciceronian Debating Club of the Institute and dates its independent existence from Dec. 13, 1899, at which time its first corps of officers was elected, with Mr. F. N. Kornhaus as President. In order to make possible a clearer understanding of the development of the organization, a somewhat more particular mention of the original society from which it sprung may be necessary.

The Ciceronian Debating Club was organized at the opening of the school year in the autumn of 1898 for the purpose of developing the power of thought and expression of its members and obtaining for them the discipline necessary for self control. For its motto the club adopted the single word "Progress" and how well it accomplished the

object of its organization is best attested by the work it did during the period of its organized existence.

In the minutes for Nov. 14, 1899 is the following entry: "On motion of Mr. Kornhaus it was resolved to divide the Club as there are now more members than will best serve the interests of the Society." Accordingly, on Nov. 21, Messrs. I. W. Royer and S. F. Gingrich were appointed to assist Professor Byers in dividing the Club and on Dec. 13, the body of members which became the C. M. A. Debating Club met for organization. A constitution was adopted and signed by the following charter members:

I. W. Royer
P. T. Ball
M. I. V. Burkholder
Rufus Buzzard
W. B. Christophel
Frank Hartman
Joe Holdeman
F. N. Kornhaus
C. H. Musselman
Ira Musselman
J. E. Metzler
M. S. Swisher
A. C. Ramseyer
D. B. Zook
M. I. Yoder
J. L. Steiner
Elbert Livengood
F. S. Ebersole
W. E. Shank
P. R. Zook
O. W. Walters
J. H. Lehman

A body of joint Articles of Agreement with the sister Society, the Aurora, was adopted under the terms of which the two Societies met in a joint session once each term for participation in a program in which debating and oratory were the tests of championship. In these joint meetings a strong spirit of emulation was developed and much friendly rivalry maintained which led to a gratifying de-

gree of progress and general success. The record of the C. M. A.'s, won during this time, is one of which they feel justly proud. This plan of holding joint meetings having served its purpose for two years, was finally abandoned by the concurrence of the two Societies.

There has always been in the Society a strong spirit of fraternity and loyalty. From its first inception the organization has carried forward the spirit of "Progress" and its own motto: "We learn to do by doing," has characterized its advancement during the four years of its existence as a part of the process of development and progression of the school life and spirit of the Institute. The scope of its work is wide and varied and the results of its influence not less so. In almost every community from which students have come to the Institute its members may be found. From Idaho to Pennsylvania and from Dakota to Louisiana their influence has been known and felt, while both Canada and India have representatives of our Society. Three have become missionaries, a number are ministers, four have become members of the teaching force of the Elkhart Institute and Goshen College, while a large number are studying in the various colleges or are engaged in other professions and occupations.

This Society early conceived the plan of founding a library distinctively its own and on Jan. 5,

1903, the necessary action was taken for the establishment of such a library. Each member donated one or more volumns to form a nucleus and a considerable number of books were thus obtained and a scheme was devised for the maintenance and increase of the library.

On agreement by the four literary societies of the school to establish a Students' Library Association, the C. M. A. Library was discontinued and the books disposed of. The total membership of the Society, arranged by years, according to the order of the election of members, to June 13, 1903, in addition to the charter members mentioned before, is as follows:

Elected in 1899-'00.

W. W. Christophel
M. S. Shenk
J. B. Fisher
Geo. Dunmire
J. F. Bressler
S. D. Hartzler
E. A. Troyer
S. M. Jager
Elmer Johns
O. D. King
Laird Troyer
S. Honderich

Elected in 1900-'01.

R. R. Ebersole
J. M. Kurtz
J. B. Brunk
J. E. Hartzler
G. G. Unzicker
Frank Dreisbach
Fred Davis
Wm. Gehman
O. C. Yoder
J. S. Yoder
P. E. Whitmer
J. D. McCann
Harvey Stump
S. C. Hartzler
C. H. Hansaker
Albert Stump
Irvin Kurtz
B. F. Naufzinger
H. S. Lehman
V. S. Hartzler
Earl Brown
M. C. Lapp
J. E. Weaver

Elected in 1901-'02.

Rudy Senger
Vernon Kurtz
C. D. Imhoff
Arthur Lehman
J. D. Summer
D. E. Stutzman
J. M. Hartzler
S. A. Weldy
F. A. Schrock
Burt Shirk
S. J. Burkholder

P. D. Summer
E. J. Yoder
J. L. Holdeman
S. Nunemaker
C. B. Blosser
Calvin Lienhart
John Thut
H. M. Senger

Elected in 1902-'03.

James Mather
Harvey Jones
Earl Juday
Frank Mew
C. A. Puterbaugh
S. H. Zook
J. B. Christophel
S. J. Work
A. P. Huber
James Stalter
H. E. Hollingshead
J. Y. Miller

The C. M. A.'s realize that their history is but begun and their achievements during the year 1903-'04 bear witness to the fact that in their transition from the C. M. A. Debating Club of the Elkhart Institute to the C. M. A. Literary Society of Goshen College they have kept pace with the general growth and progress of the school.

AVON SOCIETY, 1901-'02.

AVON SOCIETY

In the early history of the Elkhart Institute it was deemed wise that organizations should be formed in which the literary faculties might be cultivated; to this end the Philomathian Society was formed by the ladies of the school.

Various literary exercises were held by the Society each Monday evening. These exercises consisted of essays, recitations, impromptus, medleys, papers, music etc., and a part of one year was spent in the study of Ruskin's "Sesame and Lilies."

As time passed on the membership became such that the advisability of dividing the Society into two divisions, was carefully considered, both by the Society and by members of the faculty. None of the Philomathians seemed anxious to have the division made, but after due consideration all became willing to do as seemed best for the advancement of the work.

A committee consisting of Prof. N. E. Byers and the Misses Lina Zook and Adeline Brunk was appointed to divide the Society into two distinct organizations.

On Oct. 14, 1904, after a regular meeting of the Philomathians every member almost breathlessly waited for the report of the committee which was given after a careful consideration of the talents of the members in order that both Societies might have as equal footing as possible upon which to build. As the report was read by Miss Zook the following names were classed in the Avon Society to-be:

Alta Kurtz
Julia Merritt
Fannie Coffman
Edna Wert
Marjorie Wagner
Annie Autenreith
Della Berkey
Amelia Bergey
Dora M. Wenger
Anna Holdeman
Barbara Leaman
Lydia Schertz
Elizabeth Hansaker
Mamie M. Yoder
Lillie F. Minnich
Pearl Grady
Lucinda Yoder

Naturally this organization had as yet no name and until such could be found we were known as "Group B" or "B's."

A constitution drawn up by three of the girls, Fannie E. Coffman, Anna Holdeman, and Mamie M. Yoder, was adopted Oct. 16, 1901, after which the offices provided for in the constitution were filled by holding an election.

Alta Kurtz, our last Philomathian executive, was elected president of the group which had soon

found and claimed the name "Avon" as its own.

The other officers elected were as follows:

Vice-President ..... Anna Holdeman
Secretary ..... Julia Merritt
Assistant Secretary .. Lucinda Yoder
Treasurer ..... Lydia Schertz.
Critic ..... Mamie Yoder
Attorney ..... Amelia Bergey

The first regular meeting of the Avon Society was held Nov. 4, 1901 in Room 3 of the Institute building. Though the work was rather new to most of the members, yet, "being desirous of obtaining the culture due to literary work and the training for life's duties, believing that organized effort is conducive to the best results and asking the guidance of Divine Providence" they launched out in their new field of work.

The organization grew in interest and spirit and none wished themselves back in the Philomathian Society, now that a greater field of greater activity had opened; and all showed a willingness to work. Under these conditions the work progressed nicely. Meetings were held each week on Monday evening at 4 o'clock. They were similar to the meetings of the former Society. As the weeks rolled by a marked development was noticed in the work and the motto, "Esse quam videri,"—"To be rather than to seem,"—seemed to become a part of the members for all worked with great earnestness.

At the close of the school year of 1901-'02 the Avons numbered nineteen, having added the names of Alta Heininger and Fannie H. Yoder to their number. At the beginning of the school year 1902-'03 only four members were in school. Though small in number the determination to win kept up courage and with the help of two members in the city the weekly meetings were held. During this year the following members were gained:

Lydia Koeder	Cora Bentz
Bessie Mast	Ellyn Bush
Ella Mae Musselman	Grace Lehman
Myrtle Moore	Sadie Albrecht
Clara Aman	Delia Albrecht
Anna Cooper	Carrie Yoder

At the close of the year's work our membership was about the same as at the close of the former year. The total membership of the society in June, 1903, was about thirty.

Besides the work done in their own society the Avons were represented every two weeks on the con-joint public programs given on Friday evening, working with the Aurora Society during the first half of the year and with the C. M. A. Debating Club the second half. The work was creditable.

Thus was the beginning and what shall the end be? May the proverb, "Small beginnings have great ends" be true of the Avon Society and may its members live to brighten the lives around them, having become better qualified for life's duties by their literary work done in the Elkhart Institute.

Some of its members are carrying the work of the Avon Society into Goshen College; some hold or have held the responsible position of teachers, matrons of orphans' homes and dormitories; some are office girls, servants in their own homes or in the homes of others and some have become mistresses; yet all are bound by a tie which can never be severed and the name "Avon" shall always bring pleasant memories to those it claims.

VESPERIAN SOCIETY, 1901-'02.

VESPERIAN SOCIETY

There came a time in the history of the E. I. when one Literary Society was not considered sufficient for the young women. Consequently the former Philomathean Society was dissolved and the Vesperian and Avon Literary Societies were organized.

The Vesperian Literary was organized Oct. 7, 1901, with sixteen members. The first officers were as follows:

President .. Bertha (Zook) Detweiler.
Vice President .....Goldine Wilson.
Secretary ..... Elsie Byler.
Treasurer .. Clara (Hilty) Hansacker.
Attorney ..... Bessie Landis.
Usher ..... Lulu Greenawalt.
Critic ..... Lydia B. Stutzman.

The aim of the Society is to improve the powers

of thought and expression and to cultivate the social qualities. The practice in music, reading and composition affords an opportunity to develop the powers of thought and expression. The association of the young women in their own Society, and in their co-operation with the young men's societies, is conducive to the development of the social qualities, and perhaps no part of literary work can be more helpful in making a social being than to perform the duties of the different offices and to work in the various committees.

In general, however, the Vesperian Literary Society aims to develop the capacity for doing. In the literary work of a number, a marked improvement has been made. Those who at first performed their duties with difficulty and embarrassment, afterwards could appear in public with ease and developed considerable power of thought. The programs usually consisted of music, impromptus, reading, original compositions, and addresses or debate. But the aim of the Society is not so much to make good debaters as it is to make intelligent and useful women.

The meetings are held every Monday evening after the close of the school session. Every other Friday night the Vesperians give a conjoint program with one of the societies for young men. One half of the year they work with the C. M. A.'s and the other half with the Auroras.

Officers were elected on the fifth and tenth meetings of each school term.

It may be of interest to know who were Vesperians at the E. I. They were as follows:

Lavona Berkey
Magdalene (Beutler) Hartzler
Anna Christophel
Lulu Greenawalt
Ruby Golden
Bessie Landis
Lydia Kurtz
Cora Ebersole
Elsie Byler
Clara (Hilty) Hansaker
Lydia Stutzman
Leona Umbenhour
Goldine Wilson
Mary Yoder
Frances Zook
Bertha (Zook) Detwiler
Cora Shantz
Ella Kohl
Luretta Martin
Amanda Flohr
Alma Leaman
Nancy Kulp
Lydia Leichty
Jennie Shanower
Martha Christophel
Althea VanAuken
Naomi Reisner
Hazel Beckner
Tilly Palm
Anna Hoover
Lena Landis
Ella Wenger
Ella Kulp
Norena Paulus
Mary Ramer
Ann Weaver
Kate Blosser

On twelve of these has fallen the responsibility of beginning the larger work of the Vesperian Society in Goshen College this year.

Two Vesperians have decided to work with Auroras for a life time, but one of our number preferred a C. M. A. Two are engaged in mission work—one is in India, the other in Chicago. We believe they are better missionaries for having been Vesperians. Some hold positions as office girls and clerks. One is teaching among the hills of Pennsylvania. A number are at home helping their parents while still others are working as helpers in homes.

Though scattered in different places and doing

different work, nevertheless there is a bond of unity which distance, time or circumstances can never sever.

Our motto has always been and shall always be, "Excelsior."

CECIL FLOYD BYERS,

In Cap and Overalls Presented Him by the Athletic Association, March 19, 1901.

ATHLETIC AND TENNIS ASSOCIATIONS

Often during the first years of the Elkhart Institute the need for organized athletics had been felt. But until J. W. Yoder became a member of the faculty in 1900, no athletic association was formed. Early in the school year 1900-01 a meeting of the young men students was called in room No. 2 for the purpose of organizing an athletic club. At that meeting a committee was appointed to frame a constitution. The organization was called "The Elkhart Institute Athletic Association" and J. W. Yoder was elected president. A track and baseball diamond were constructed in the Morehouse Addition and the necessary equipment for field athletics was purchased. During the autumn months considerable interest was developed in running, the shot put, hammer throw, pole vault and jumping. During the winter two classes a week were instructed in light gymnastics by Prof. J. W. Yoder.

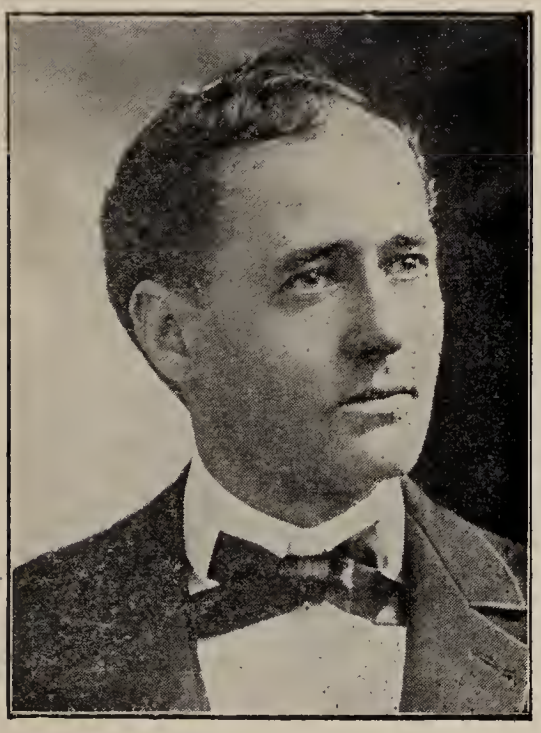
Through the kindness of Secretary Clark of the Elkhart R. R. Y. M. C. A. the class was permitted to use the gymnasium in the Y. M. C. A. building. Later in the history of the Association a gymnasium was fitted up in the barn on Prairie street owned by C. C. Shoemaker. The Elkhart River afforded excellent facilities for water sports in autumn and spring.

The Elkhart Institute Tennis Association was organized for the social and physical development of the young women of the Elkhart Institute. Its inception was due to the earnest efforts of Leila G. Munsell and J. W. Yoder.

At the first meeting on April 10, 1901, a constitution was adopted and the following officers elected:

President ..... Bertha Zook.
Sec. and Treas. ..... Adeline Brunk.

Young men were admitted to associate membership and much interest was developed in the game. Supplies were bought by the Association and two courts were marked out in the Moorehouse Addition near the athletic field. While the work of the Association was limited, yet there is little doubt but that much of the interest in tennis that has been shown at Goshen College is due to the effort put forth by the promoters of the Elkhart Institute Tennis Association.



J. W. YODER, A. B.
Instructor in Ancient Languages and History.

MISS BRENDA FISCHER.
Instructor in Piano and Organ.

ELKHART INSTITUTE SONG

BY J. W. YODER

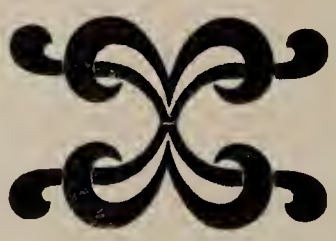
TUNE, "FAIR HARVARD."

Our fathers of old toiled with patience and prayer
To leave us a heritage dear;
Now with gratitude deep for their kind loving care,
We their names and their mem'ries revere.
From the field and the farm with our brawn and our brain,
They have sent us to learn wisdom's ways,
And in knowledge and culture and art to attain
That which brightens and cheers all our days.

We have gathered from lands both near and afar,
To these halls fraught with memories old;
And we'll cherish in song till we all cross the bar,
College friendships that never grow cold.
O, Elkhart Institute, with thy glory and fame,
Thy sons and thy daughters are we;
In thy joy and thy trials we'll stand by thy name,
So thy annals from wrong may be free.

Here with Euclid we reason, with Caesar we fight,
And with Homer we lay seige to Troy;
With Demosthenes' power we stand by the right,
When grave questions our talents employ.
We are sages in class, but we're athletes in play,
Our motto's "Gno-the-se auton;"
To be gallant and brave and our elders obey
Is our object in duty or fun.

Fair school of our boyhood, the pride of our youth,
Thou hast launched us on destiny's sea;
In our manhood we'll toil to teach others thy truth,
And to lead their young footsteps to thee.
O, Alma Mater, with our ancestors' zeal,
Long may we thy precepts adore,
That in church and in state we thy influence feel,
Till we meet on eternity's shore.



VIEW OF THE ELKHART RIVER.

ARTESIAN WELL, HIGHLAND PARK, ELKHART, INDIANA.

STUDENTS' LIBRARY ASSOCIATION

The Students' Library Association, which sprung into existence on May 9, 1903, is a product of the closing days of the Elkhart Institute. Its history is necessarily very brief, but the steps that led to its organization are full of interest. The movement originated among the students and was due to a deeper interest in classical literature.

Three months before the student sentiment crystallized into definite form the subject of libraries began to be discussed by the members of several of the Literary Societies. The interest gradually became more general and intense and on Jan. 5, 1903 the C. M. A. Debating Club decided to establish a library for its own individual use. Each member was asked to donate a book and in a short time the Club had a library of about forty volumes.

During this time the Aurora Society had been

agitating the same subject and on Feb. 17 a library was established and a committee appointed to prepare library rules. A week later this committee reported that it had not formulated any rules and advocated that before any further action be taken the Society confer with the C. M. A. Debating Club for the purpose of reaching an agreement to have each library open to the members of the other society. J. M. Kurtz, a member of the faculty, who happened to be visiting the Aurora Society at this time considered it a favorable opportunity to suggest the idea of a general library and explained its superior advantages over the private library system. The project was a new one and so entirely different from that which the Society had in mind that it appeared for the next few days as though nothing would be done with the suggestion. It soon became evident, however, that H. F. Reist had been giving the matter careful consideration and after talking it over with several other members of his Society it was decided to make a great effort to establish a general library. The matter was first presented to the members of their own Society, where they met with a fair degree of success; then to the C. M. A. Debating Club. The latter, who were just then congratulating themselves upon their success in establishing their own private library gave the new project little or no assistance.

Not despairing of success Mr. Reist turned his

CLASS IN PENMANSHIP, 1899.

INSTITUTE LIBRARY.

attention to the Avon and Vesperian Societies, and after several interviews with their leaders they were in full sympathy with his plans and immediately joined the movement. The attention of the C. M. A. Debating Club was again called to the matter and after having given it very careful consideration they united their efforts for the establishment of a general library.

A meeting of the four societies was called March 26, 1903. Mr. Reist called the meeting to order and C. E. Bender was elected temporary chairman with Lydia Liechty secretary. A committee, consisting of H. F. Reist, M. C. Lehman, J. M. Kurtz, Mamie Yoder and Lydia Kurtz, was appointed to draw up a constitution. On May 9 the constitution creating the Students' Library Association, was adopted, and at the same meeting the following officers were elected:

President ..... M. C. Lehman.
Vice President ..... C. E. Bender.
Recording Secretary ... Nancy Kulp.
Treasurer ..... A. C. Ramseyer.
Book Committee ..... C. H. Smith,
Kate Blosser, Barbara Lehman,
D. B. Zook, G. H. Rutt.

A student joining one of the College Literary Societies is an active member of the Association. A part of the initiation and term fee of each

society is paid into the S. L. A. treasury for the maintenance and increase of its library. With this regular income the finances of the association are placed upon a permanent basis and new volumes are added to the library each year. Comprising as it does almost the entire student body, the Students' Library Association with its broad aim of promoting the literary interests of the school has already become one of the strongest student organizations and will be an important factor in the future progress of Goshen College.

BIOGRAPHY OF
J. S. COFFMAN

J. S. Coffman was born in Rockingham County, Va., October 16, 1848. He was the eldest of a family of twelve children, ten of whom attained to mature years. Six sisters and three brothers with their mother survive.

The earlier years of his life were spent on the farm with his father, near Dale Enterprise, Va. Nothing of special note occurred except the death of a younger brother. The educational opportunities were such as the common schools of that district afforded. Being the eldest of the children he did not have the opportunity of attending school regularly. He often remarked that he got the most of his education between the plow handles. His mind thirsted for knowledge and it was his custom to carry some book with him to the field. At the end of the furrow or while the team rested, he could

read, then digest and assimilate in his mind what he had gathered, as he went about his work. In this way and by every other advantage that he could procure, he struggled on, who knows with what lofty aspirations, until he was equipped for the duties and responsibilities to which his heavenly Father called him.

The sensitive, spiritual nature, which so clearly manifested itself to all who knew him, was a prominent characteristic of his childhood and youth. The tendencies toward evil and the strong nature which would otherwise have been spent in wickedness, were carefully guarded by a kind and true mother, yet he was a boy and a young man such as we see and know many of today, not perfect, but striving to be so.

At the age of sixteen he realized the great need of Christ as a power to save from sin and death. In times of severe trial for the faith and doctrine which he loved, he gave his heart and life to God and united with the Mennonite church.

In the same year the Confederate government called upon every able-bodied young man to take up arms in defense of the new government and slavery. When comrades and friends, many of them mere boys, were enlisting or being forced against their convictions to bear weapons for the destruction of human life and enforcing slavery, the faith which Bro. Coffman professed (in common

PENNSYLVANIA GROUP, 1903.

with that of the Quakers, River Brethren and Dunkards) was severely tried. An opportunity for leaving the country was afforded by the passing of Sherman's army then on its way to Washington. In company with other young men of similar convictions he fell in with a wagon train and succeeded in passing the lines. These young men spent some time in different counties in Pennsylvania and Maryland. Bro. Coffman stayed in the Mennonite community near Shiremanstown, Cumberland County, Pa., until the close of the war.

Returning home, he again took up the labors of farm life, but was engaged for a while as a carpenter. The spirit of education which was in him was still nurtured, and by the generosity of a friend of the young people of the neighborhood, David A. Heatwole, opportunities were given him to work up more extensive courses of reading and research. On the eleventh of November, 1869, Bro. Coffman was united in marriage with Elizabeth Heatwole, of Rockingham County, Va. They at once began housekeeping upon a rented farm.

Previous to this he taught a term or two of winter school in his neighborhood. In the winter of '71 he attended a teachers' normal or institute. It seems that he did not take up the work of teaching again until the winterof '77 and '78. As to his preparation for teaching, he attended the Institute Department of the Valley Normal School at Bridge-

water, Va., in 1875-6. He was also a regular attendant at all of the teachers' associations and lectures on educational subjects when possible. He also at one time organized a class of teachers to prepare for county examination. He was interested in the proper conduct of such meetings to the best interests of the teachers. In the years 1877-78 he was a member of the visiting and examining committee of the Shenandoah Seminary, of Dayton, Va.

Although constantly connected with educational matters he was also active in the higher service of humanity as a minister of the gospel since his ordination to the ministry of the Mennonite church in Rockingham County, Va., July 18, 1875.

Brother Coffman became interested in the church paper, the Herald of Truth, and in the year 1877, when the publisher and editor, Bro. J. F. Funk, visited Virginia with his family, definite arrangements were made by which Bro. Coffman became a regular contributor.

In the fall of the year, 1878, at the solicitation of friends in the State of Illinois he made a trip to the west, spending a few months in Illinois, Indiana, Ohio and Pennsylvania. He was very much impressed with the country and the prosperity of the church in Illinois and thought of locating there with his family and taking up farming. His purpose was somewhat changed, however, by the invitations which Bro. J. F. Funk gave him to locate

OHIO GROUP.

in Elkhart and take up literary work on the staff of the Herald of Truth. It was not until the year 1879, when Bro. Coffman moved with his family on June 17 to Elkhart, Indiana, that he became directly connected with the Herald of Truth as assistant editor. Although thus employed it was soon manifest that his entire time could not be devoted to that line of work. As a minister, he was frequently called upon to fill appointments in Elkhart County, Ind., and soon formed acquaintances with congregations in Southern Michigan, where his services were needed. Nor did he forget the congregation in Illinois, which had expected him to come into their midst. It was among these congregations that the Lord first used him to put forth special and continued efforts to awaken the sinners out of their sleep and urge them to accept Christ as their Savior.

Perhaps the first series of meetings conducted by him were held in Cullom, Ill., from Feb. 27 to March 5, 1882. This was pioneer work in the church, and a great deal of opposition was at first manifested. However, the good results of these efforts to save souls was so apparent that in sections of the country where the church was weak such efforts were gladly received. Requests from many different places were sent in to the "Evangelizing Board," which was later organized for the purpose of receiving and disbursing funds to be used for evangelizing work, and also to look out such places

as needed encouragement and special efforts to build them up, and send ministers to them. Through the efforts of the Board and the evangelists who were subsequently sent out into the field, the church has made great advancement in the last few years.

Bro. Coffman's efforts were unsparing, and his field the entire church. For several years he was but little more than a visitor at his home. During the last two or three years, however, the condition of his health and his educational work in connection with the Elkhart Institute and the editing of the Sunday School Lesson Helps, published by the Mennonite Publishing Co., demanded more of his time at home. It takes but a passing thought to see that our brother's heart and life was in the work and that the highest interests of the church were his highest interests. Upon his death bed he remarked, "I see much yet that ought to be done and that I might do. But if it is the Lord's will that my work must stop I am perfectly contented and gladly go to my rest, Oh Perfect Rest!"

Perhaps many of his motives were misunderstood. He may not have fully understood the sentiment of the church; yet his self-sacrificing life, his unceasing efforts, his devotion to his church and to his brethren, speak not of personal gain, honor or selfish motives. The unsaved souls were the objects of his sympathy; the weak and struggling church

ILLINOIS GROUP, 1903.

lay near his heart; the aspiring young man or young woman who sought higher fields of usefulness found in him a warm friend and helper. His own experience in early life prompted him to stand ready to lend a helping hand to others who desired to make their lives useful to their fellow men and to the church.

The evangelizing work, the church publications, the missionary efforts, the institutions to care for the needy have all found in Bro. Coffman an ardent supporter. The Bible conferences which have been but recently organized and conducted in several different localities were heartily endorsed and assistd by him. A more thorough knowledge of the Word was a constant yearning in his heart. He frequently remarked, "I love to write the comments on the Sunday School Lessons because I learn so much by it."

It is not strange then that his mind should be susceptible to the appeal of the young people of the church for an institution of learning owned and controlled by members of the same faith which he upheld. None was more ready and willing to endorse such an institution and none more ready to advance the cause. His visions of a school for his people were greater than many know and it may be years before they will be realized. Since the organization of the Elkhart Institute in 1894, he was one of its most earnest advocates. When the school

was incorporated by the Elkhart Institute Association in 1895, he was elected a member of the Board of Directors. A number of meetings were held during this year and after much prayer and thought it was decided to put up a school building and Bro. Coffman was selected as a proper person to solicit funds. He went to Canada and succeeded in selling stock to the amount of one thousand eight hundred dollars and received quite an amount in donations. While on this trip he wrote to a member of the Board urging him to push the work of building as fast as possible, that God would provide the means by opening the hearts and hands of the people.

At the next annual meeting of the stockholders, April 11, 1896, Bro. Coffman was elected president of the Board of Directors. In this capacity he labored faithfully. Bro. Coffman made several other trips in the interests of the Elkhart Institute which proved very successful, not only in procuring money to pay the indebtedness of the association, but in awakening educational interest among the young people. Many students realize that the first thoughts that they had of attending the Institute were implanted through the influence of Bro. Coffman, and having once attended here they are drawn to the school, even after school days are over. The religious work of the school was also much encouraged by his words and presence. He would attend the devotional meetings of the school with pleasure.

It was a feast for his soul to hear the young people so earnestly admonish each other to "stand fast in the faith," and to "keep themselves unspotted from the world."

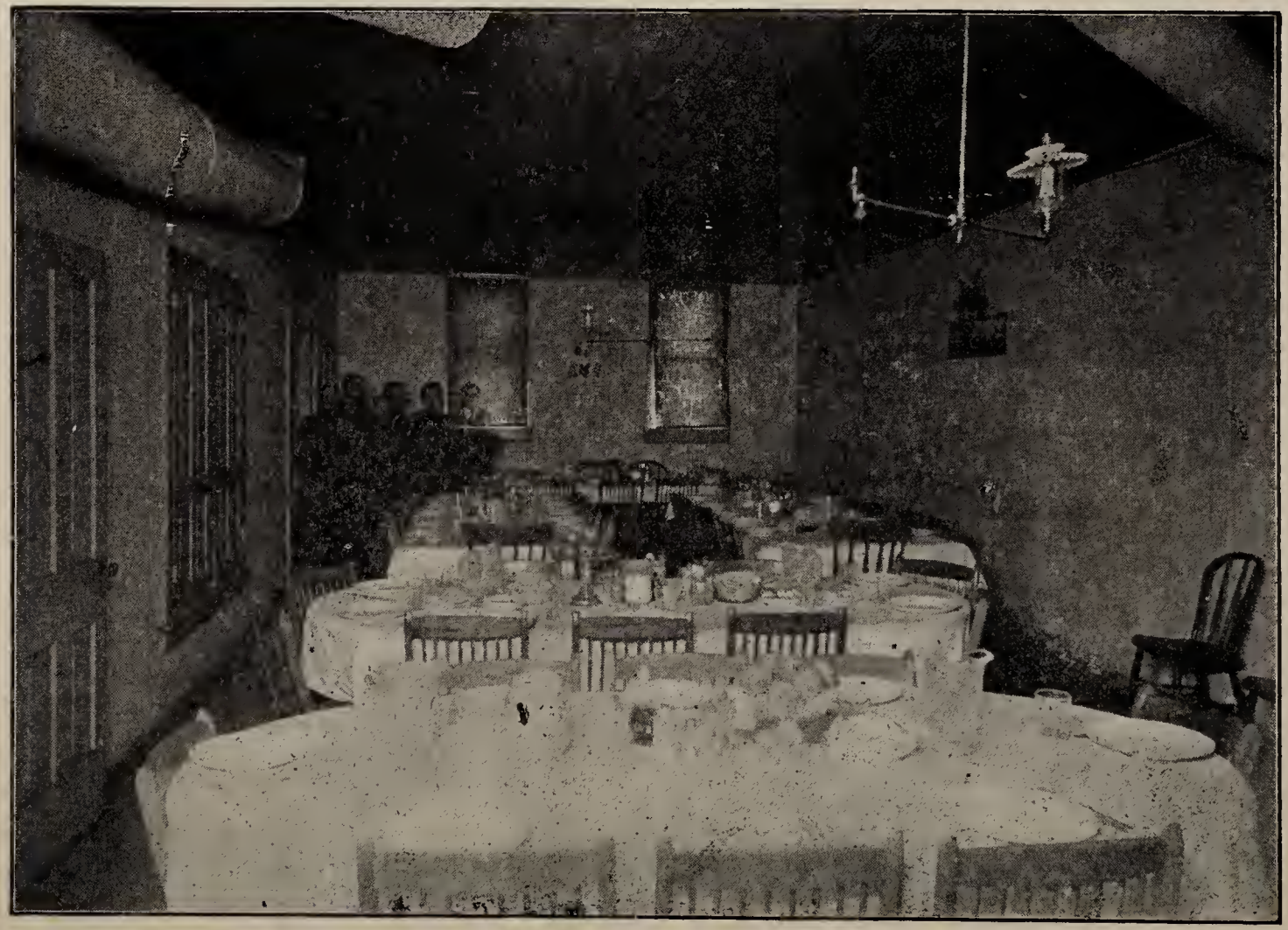
Almost every new line of work that has been introduced into the church, no difference how important and upbuilding we may now consider them, have had their times of opposition. The Elkhart Institute has not been an exception to this rule. Bro. Coffman always advised conciliatory means; teachers, students and members of the Board were advised to be lenient toward the opposition; to treat the opposers as brethern. His constant prayer seemed to be that the Lord should let the right prevail and that He should give to all a heart of true devotion.

With all these labors Bro. Coffman's health was usually good, but for the last few years he suffered from some disorder of the stomach, which gradually grew worse until death came as relief from all pain. On Saturday, June 22, at 5:30 P. M., he peacefully passed away. The funeral was attended by at least one thousand people, filling the Mennonite Church and the Institute Hall, Bro. D. J. Johns of Goshen, Ind., preaching at the church and Bro. M. S. Steiner, of Pandora, Ohio, preaching at the Institute. Though comparatively young, fifty years and six days, his work was done. The school

will miss him very much, but we believe that the good advice and example left us by our brother will be followed and that years hence the Elkhart Institute will attain to the high ideals which he had in mind, not only in the number of students, but in the influence for the upbuilding of the church by sending young men and young women out from this school, not puffed up with knowledge, but filled with the Holy Ghost, "doing the will of God from the heart."

A work like this is greater than any epitaph ever written on monument of stone, a living testimony for Him. "Blessed are the dead which die in the Lord for henceforth; yea saith the Spirit, that they may rest from their labors; and their works do follow them."

—Institute Monthly, August, 1899.



INSTITUTE DINING HALL, 1900.

BIOGRAPHY OF HERMAN YODER

This noble Christian and active helper of the Institute, was born on a farm near Wooster, Wayne County, Ohio, May 15, 1838. In October, 1847, he moved to Elkhart County, Indiana, with his parents, and here he was at home till death called him from our midst.

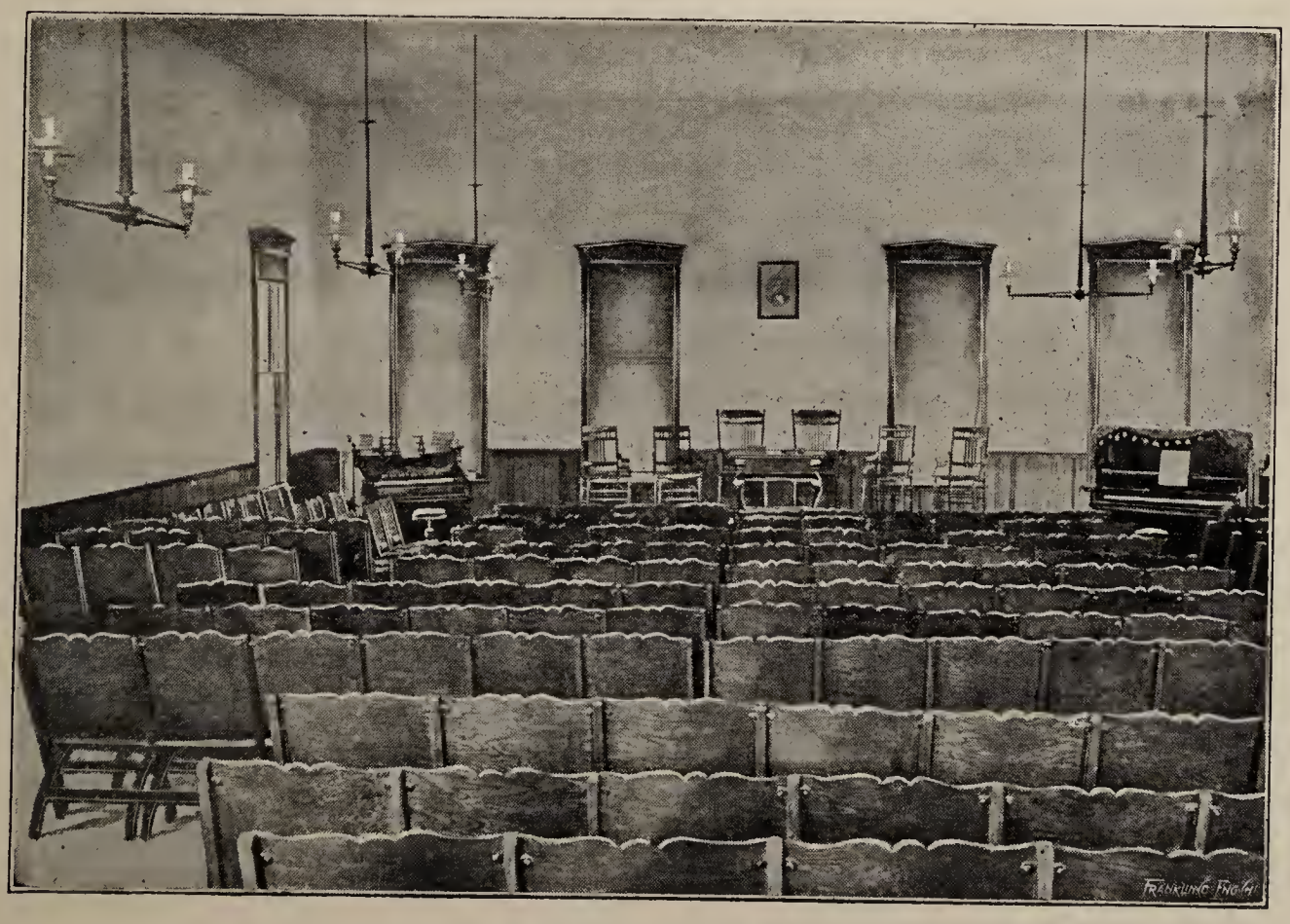
In 1863 he visited the scenes of his childhood and there, on March 28, of that year he was united in marriage to Sarah Yoder. He lived on a farm in Elkhart County, where years of patient industry and economy got him a reputation for honesty and integrity. Later he moved to South Prairie Street, Elkhart, where he resided at the time of his death. The end came suddenly Feb. 15, 1900, after he had suffered a few hours more than a day of pleurisy.

His loss was keenly felt by all those interested in the Elkhart Institute, as the following paragraph

from Vol. 2, No. 7, of the Institute Monthly plainly shows:

"By the death of Herman Yoder the Elkhart Institute has lost a staunch friend and supporter. Brother Yoder was president of the Evangelizing Board for a number of years, and later a member of the Board of Directors and Treasurer of the Elkhart Institute. At the time of his death he was steward of the dining hall and most of the students knew him as a personal friend. He was always ready to do anything, no matter how unpleasant the task might be, only that the end in view was the comfort and well-being of the students who daily gathered around his tables. His kindness of heart was proverbial, and many who knew him are cherishing the memory of some kind favor received from him. His sincere, devoted Christian life will continue to be an example to all, even though his body has gone the way of all that is earthy. His sorrowing family has the sympathy of the entire school. Their sorrow and loss is ours, and as we look to the other side for consolation and comfort we find it in the hope of meeting again in a better world."

PHYSICAL CULTURE CLASS, 1900, MISS WILSON, INSTRUCTOR.



CHAPEL HALL.

BIOGRAPHY OF
LEWIS KULP

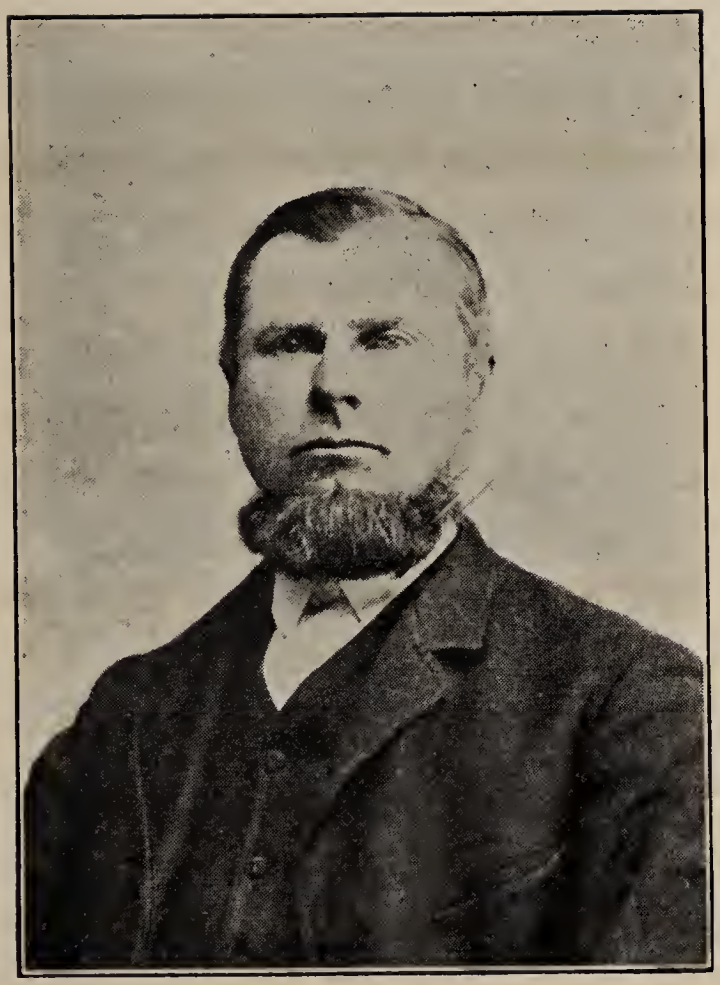
Lewis Kulp was born in Holmes Co., Ohio, Jan. 19, 1841. His early life was spent on a farm and in 1854, at the age of thirteen, he accompanied his parents to Grundy County, Ill., where he grew to manhood and where he resided for 38 years. On the nineteenth of November, 1863, he was united in marriage to Nancy Tinsman. He lived on a farm in Illinois until 1892, when he and his family moved to Elkhart, Ind., where he resided until the time of his death, which came suddenly of heart failure, March 7, 1904. His wife and four daughters survive him, two sons and one daughter having passed over before him.

Lewis Kulp was a man of few words and hard work. In early life he was inured to hardships, and industry, economy and willing service for others, marked every step of his life.

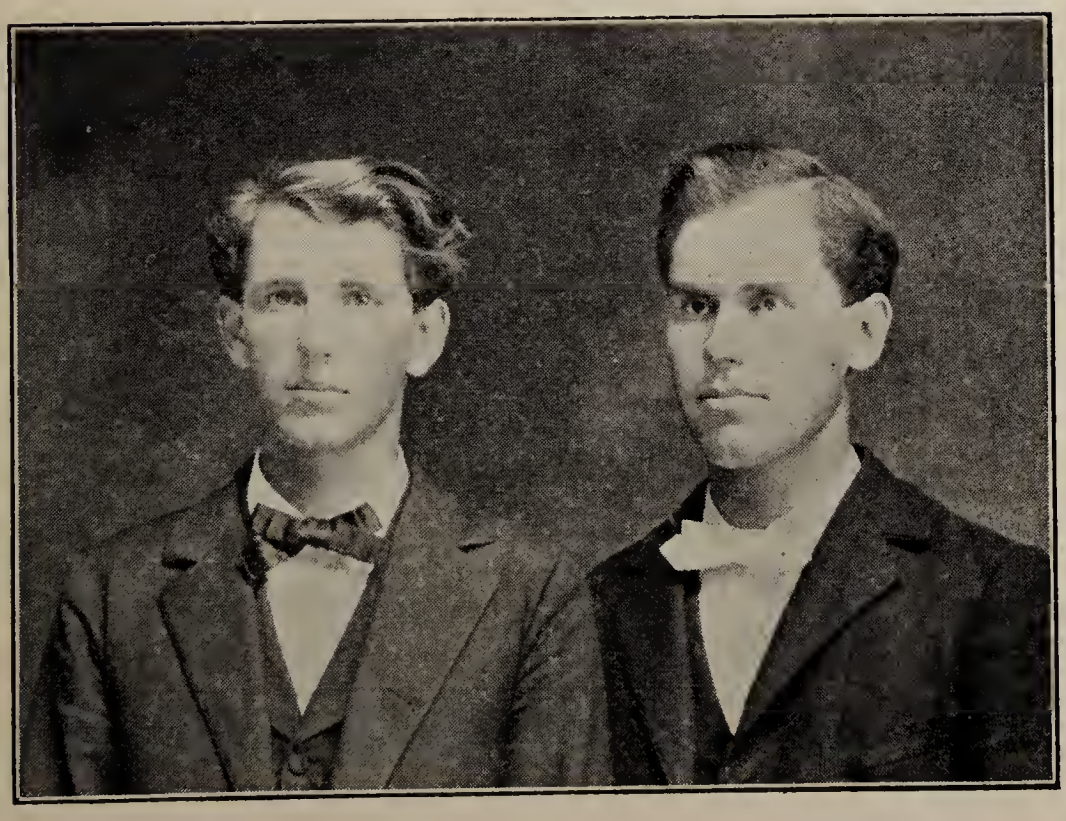
He was an earnest Christian, a faithful member of the church and an ardent supporter of her institutions. During his residence in Elkhart he filled a number of positions of trust and responsibility. In 1893 he was elected as secretary of the managing committee of the Mennonite Evangelical Board of America and served in that capacity during 1893 and 1894.

He was not a man to take up with a new project without due consideration. For several years he did not give any support to the Elkhart Institute, but when he became convinced that the school was a help to the young people and to the church he at once gave it his earnest support. At the annual meeting of the stockholders of the Association on the 20th of August, 1898, he was elected a member of the Board of Directors and Treasurer of the Association, which position he held until his death. In the darkest hours of the school when money was most sorely needed, and when others were afraid to trust the Association he advanced nearly fifteen hundred dollars at once to help the cause along. After the dark clouds had passed over and reference was made to the trying times for the school and his noble support to it he would say, "Well, we will all get along if we stick together."

After the death of Bro. Herman Yoder, Bro. Kulp accepted the position of steward at the Boarding Hall, which position he filled nobly so long as the school remained in Elkhart.



LEWIS KULP.



FIRST GRADUATES FROM BIBLE DEPARTMENT, '00.

It seemed hard for him to be reconciled to having the school move to some other place but when he became convinced that it would be better for the school to locate in some other city he said: "We do not like to see the school go away but we believe that it is best that way and we want to do the best for the school."

When in the summer of 1903 the school was moved to Goshen, Ind., and named Goshen College his interest continued and his gifts and financial encouragement expanded and the Board were enabled to meet heavy obligations through his generous assistance. Goshen College owes much to the memory of Lewis Kulp. He was not eloquent. He could not sway the minds of a congregation with impassioned appeals; but his life counted in behalf of every good cause that was brought to his notice, and especially was the educational work of the church to him a matter of prayer and deep concern. Goshen College has lost one of her best friends and supporters; the bereaved family has lost a kind, self-sacrificing father, the community has lost a man who was always ready to help those who were in trouble, the church has lost a faithful, consistent member. The funeral was held at the Mennonite church in Elkhart, on Thursday, March 10, 1904, the services being conducted by J. S. Hartzler.

Lewis Kulp reached the age of 63 years, 1 month and 18 days. His death came suddenly and

very unexpectedly to a large circle of friends; but he has not lived in vain. He will live on and on in the hearts and memories of those who knew him, in the institutions he helped to establish, and in the Home beyond. We remember him as having stood shoulder to shoulder with others, who also gave of their lives to establish what is now Goshen College. As long as our beloved institution exists we shall remember with grateful hearts the names and lives of J. S. Coffman, Herman Yoder and Lewis Kulp.

—College Record, March, 1904.

ABOVE THE ST. JOE DAM, LOOKING EAST.

Bower's Boat Livery on the Right.

ADDRESS

BY J. S. COFFMAN

Delivered at the Dedication of the Elkhart Institute

One of the definitions of progress is "advancement toward a higher or better state, as in civilization; improvement." "Human progress," says a renowned writer, "consists in a continual increase in the number of those, who, ceasing to live the animal life alone and to feel the pleasures of sense only, come to participate in the intellectual life also."

The spirit of progress was planted into man when Jehovah breathed into him the breath of life and man became a living soul. This spirit has been either in active development or in blighting retrogression ever since Adam spoke to his Master or formed a wooden spade and rake to cultivate the soil in Eden; or even the first seamstress exchanged the apron of fig leaves for the garment of skins. How the first man began to shape implements and other contrivances for convenience and comfort is almost inconceivable to us. In his hand was no polished blade of shining steel, no rude iron axe, not even a stone hatchet. He began with nothing but the spirit of progress. How the first woman could do the cooking without oven or kettle, and make and mend clothes without needle or thread or any other appliances will always be a matter of conjecture. Surely she was ready for different methods if the readiness for change of fashions by the woman of 1896 is any criterion of the disposition of her remote ancestor.

From this rude beginning man has progressed in discovery and construction till the more favorably situated dwell in mansions, and live on the most nourishing and the most dainty foods that the earth produces, no matter how distant the place of production. He has discovered about all that is desirable or profitable in distant lands and beyond the seas. He has invented means of transportation that will bring to his door in a few weeks the products of the antipodes. In a few months he can make in comparative safety, a journey around the globe; and he can send an intelligible message the 25,000 miles in a few minutes. He is now sanguine enough to think of arranging the great electric lights in such order as to signal to the inhabitants of other planets. It is said that in the mountains of West Virginia a professor has been listening to the hiss and thud of meteorites into our glorious sun.

To see that there has been progress in intellectual development we need only remember that from a few ideas the great field of thought has been developed and from a few words have grown hundreds of languages, and almost numberless dialects, many of which have been, through the art of learning, transcribed to tablets and books, until the civilized lands are flooded with multiplied millions of copies. Now the children of the poorer classes, along with the rich, can read their languages, and, through these readily obtainable books, converse with the intelligent thought of other lands and other ages.

That there has been moral progress at many intervals of the world's history is not to be denied. There were times when the inhabitants of the world, except a comparative handful, were barbarians. Sometimes man was in constant mortal dread for his life because of hostilities on every hand, of characterless individuals, or marauding neighboring tribes. This accounts for the discoveries of homes and even cities in the seclusion of caves and excavations and in almost inaccessible positions under cliffs and against mountain sides. Many changes have taken place for the better. Man has ceased to rob and slay his fellow man, not because he is powerless or because he cannot find him, but because he has no longer any desire to do so. The husbandman can now enjoy the fruits of his labors because he need not spend almost his whole time in fortifying himself against those who would still be enemies were it not for the progress of civilization.

But there is a specific use of the word progress which

means retrogression. A church dignitary becoming disgusted with the impiety and growing immorality of his people indignantly exclaimed, "To your shame you are progressing backwards!" The world has been no stranger to this kind of progress. While invention and discovery and application may have moved along with somewhat steady tread, though sometimes sadly hindered by many reverses and revolutions, intellect and morals were many times defeated and crushed until they appeared to be lost in the darkness of oblivion. This is especially true of the latter. Moral development has not kept pace with the intellectual. But usually when the moral has gone down the intellectual has fallen with it.

It is a remarkable fact that in every age and in every place there has been no permanent and marked progress when immorality has held sway; but when morality has flourished there was progress in every other virtue and in every desirable form of achievement. This proves conclusively that true progress depends on improvement that does more than bring conveniences to man, does more than develop man's intellect; it is a grace that makes man better.

So long as the chosen people of God walked in the purity of the statutes of the Most High prosperity marked every step. But so soon as they violated the teachings of His Law by yielding to the temptations of the idolatrous forms of worship of their heathen neighbors, reveling with them in luxury, idleness and sensuality, they were on the down grade to ruin. At the time of her highest glory, when probably deep piety and faithfulness to the commands of God was most characteristic of Israel, Solomon could dazzle the queen of the south with the greatness and grandeur of his splendid court, the beauty of the Lord's house and the magnificence of the Holy City. A few hundred years of misrule by wicked kings found her people in chains of slavery in Babylon, her prophets sitting on the river's banks with their harps hanging upon the willows, mournfully saying, "How can we sing a song of Zion in a strange land?" Prosperity and release from captivity came only when they returned to righteousness and the true worship of Jehovah.

Sometimes nations have adopted for their development what writers have been pleased to call culture— the culture which says, "Turn in upon yourself, and get and enjoy the best the world affords." This has made a life of

elegance, luxury and ease, but it has never yet made a character which has lived in the world's esteem. It has made many brilliant periods in the life of nations, but never made one to which we can look back without shame. Take Greece for an example. It was the home of beauty. Its architecture was the model of elegance and taste. Its literature has come down to the present day, bearing the dignity of the name "classical." It is read by all who would study the finest models of style. But the moral element died out of this culture, the grossest forms of vice more and more prevailed.Greece became like a gorgeous palace, glittering with beautiful display, gilded and tapestried, with carpets of velvet and couches of ease; a palace whose tables were spread with luxurious and dainty viands, but a palace in which the devotees of pleasure lay day after day, enfeebled with debauchery and indulgence. In the language of a modern writer: "The proper epitaph of Greece is, 'Died of Self.' "

Egypt is another of the countries which has astonished the world with its marvelous evidences of progress. For hundreds of miles the land has been found to be a great storehouse of relics which tell of sciences and arts and literature at so early an age as to strike with wonder the interested explorer of antiquities. But why, in the face of all this evidence of former prosperity, are now found misery, ignorance and poverty among the masses of her population? The answer may be, Wealth and luxury, followed by indolence and a low standard of morals.

Another illustration is Italy during the period of the Revival of Learning. The Dark ages had closed, and a new enthusiasm had developed in the study of of the ancient classics. Antiquity was ransacked. The arts were revived. The poets of Greece and Rome were made to sing again. Men have called the period which followed, an age of culture. It was an age of one sided culture, an age of luxury and literature. But this brilliant civilization was built on selfishness, on the idea of getting the most out of life for enjoyment and ease. History tells the sequel by proclaiming this as the grossest and basest era to which she bears record. The life of the time was leavened with no Christian principle. The religions of the people had lost its evangelical elements of service and sacrifice, and was powerless. Such was the age—the most brilliant that Italy had ever seen since the days of Imperial Rome, most brilliant and most base. The first army

that crossed the Alps swept the enfeebled nation at its will. Such was the outcome of a Godless civilization built on the avowed principle of getting the most possible out of life.

An ably edited article treating of this age, says, "Important as the Revival of Learning undoubtedly was, there are essential factors in the Renaissance with which it can but remotely be connected." Let us remember that the two are not to be confounded. Their work and their effort are widely different. Naturalism and humanism did their disastrous work in the Revival of Learning. Says the same writer, "Love is treated from a frankly carnal point of view. Bacchus and Venus go hand in hand as in the ancient ante-Christian age. The open air enjoyments of the wood, the field, the dance upon the village green, are sung with juvenile light-heartedness. No grave note, warning us that the pleasures of this earth are fleeting, that the visible world is but a symbol of the invisible, that the human life is a probation for the life beyond, interrupts the tinkling music as of castanets and tripping feet which gives a novel charm to these unqiue relics of the 13th century."

"Humanism, which was the vital element in the Revival of Learning consists mainly of a just preception of the dignity of man as a rational, volitional being, born upon this earth with a right to use and enjoy it." This was culture, the central principle of which was not love—the impulse and effort to give and to bless others—but selfishness that wrought out its legitimate and mournful results.

Just now the Renaissance was blossoming into the Reformation. European intellect was reformed and along with it the European conscience. The spirit of real progress was about to strike off the chains that held in slavery a multitude of unwilling subjects. With all the corruption connected with the Revival of Learning, the schools and universities of Europe opened the Bible; and once more the pious seeker after truth saw an open Gospel of Christ. Yes, the Revival of Learning, with all that is claimed in its favor, made possible, or was at least followed by the dark blot on the page of history which records the horrors, the treacheries, the indescribable tortures, and the murders of the French Revolution.

But along with the Revival of Learning the Renaissance was what its name implies—a new birth. The open

Gospel in the schools of Europe burned the truth of Christian piety into the hearts of learned and noble leaders, whose moral power and eloquence touched the souls of multitudes and kindled a fire which threatened to sweep the continent. This was indeed a new birth, but not in the sense of discovering a new religion. It was simply a bounding forth, a broadening out, a wafting on the winds, a moral force whose progress had been held in check by the power which closed the Bible to the common people, enslaved them to a wily priestcraft, and gave to the world a thousand years of intellectual and moral darkness. This was simply bringing to light the truth which had been maintained since the days of Constantine—even the time of the apostles—by dissenters to the state churches. These little bands of despised and persecuted Christians were sometimes entirely annihilated; and when a few escaped they were driven into seclusion among the valleys and mountains, and rocks and caves of the Alps, the Pyrenees, and the Apennines. For many years these pious dissenters were known as Catherites, "pure ones," but later by many different names—Paulicans, Henricans, Petrobrusians, Waterlandians, Albigensians, Waldensians, etc. With them, crushed and bleeding and despised as they were, slumbered the spirit of progress like the dormant fire of an inactive volcano, ready to burst forth at any unsuspected moment.

The time had now come! The lull in active persecution had given time for those who served God from a true conscience to take hope. They could now look back and rejoice anew with the shepherds on the plains of Bethlehem in the birth of the world's Redeemer. They could now feel a thrill of joy as they beheld a revival of that spirit of progress which had been ushered upon the world accompanied by the song of angels proclaiming "peace on earth, good will to men." The mists were scattering and the Light which had shone in splendor for a time, and had then been shrouded for centuries by the cloak of ecclesiasticism, was again brightening the world. Of this Light Thomas McKellar sings:

"The morning of the centuries
Beheld a light arise,
That in their heavenly ministries
Ne'er fell on angels' eyes.

GROUP OF FACULTY AND STUDENTS, APRIL, 1901.

Through all the ancient days it seemed
A planet new begun;
It grew in fullness till it beamed
A sun beyond the sun.

"When earth with clouds of sin was dark,
It made an open way;
E'en where it glimmered as a spark,
Some souls received the ray;

"And they became the sons of God
Amid a scoffing race;
While bloody was the way they trod,
His peace lit up their face.

"They sealed their constancy with blood;
And where the martyrs died
A multitude arose and stood
And God was glorified.

"Till centuries shall be no more,
Its light shall not grow dim;
And Christ's redeemed on heaven's shore
Shall sing redemption's hymn."

Splendid indeed, now began to seem the figure of Peter Waldo at Lyons and those of his successors, who in the valleys of Piedmont and Dauphiny had suffered for their hope. To his noble and self-sacrificing life over 300 years before it was no doubt due that the "sky of France was now full of morning light." His great work of translating the Scriptures into the tongue of the common people, and giving to all classes the advantage of Bible knowledge, had planted seed that was ripening into fruitfulness in the city and country, even in the university of Paris. Of the learners from Waldo, a Roman Catholic author who had been an inquisitor writes: "Among all the sects there is none more destructive to the Catholic church than the Leonists (Waldenses). This is true for three reasons. (1) Because its origin is the most ancient; some say they have existed since the time of Sylvester (who was Bishop of Rome at the time of Constantine); others that they date back to the apostles. (2) Because they are the most widely spread. There is scarcely any country where they are not found. (3) Because while

other sects by their great blasphemies against God terrorize and drive away their hearers, this sect of Leonists show forth a high degree of piety. Before men they live a just life, believing all the goodness of God and all the articles of faith in the Apostles' Creed; only they blaspheme against the Roman church and its clergy." Ah, it was the spirit of progress in Peter Waldo, in John Huss, in Peter de Bruys and their heroic followers that made them offensive to those who understood not his spirit. That they dared to assert the authority of the New Testament Scriptures above the traditions of the clergy, and that they should apply Gospel teaching as a rule of faith and practice, was considered the veriest heresy. According to the laws of both state and church in all countries, adherence to the Waldensian faith was considered a crime punishable by death. Consequently those reformers who, about A. D. 1520, and later, taught an open Bible, liberty of conscience, a holy life according to the Scriptures, separation of church and state, fell under the same condemnation with the Waldensians of earlier date.

A high standard of progress was set up by these dissenters about the time the Reformation was in full sway. It was, however, only a return to the simple teachings of the New Testament Scriptures. Among the number were many of the most learned men of the day, and a great number of the most pious and zealous defenders of Christianity.

A revival of the doctrines taught by the ancient Waldenses took place about the year 1523, at Zurich, Switzerland. Conrad Grebel, Felix Manz, both learned men, together with George Blaurock, William Reublin, and others, were not satisfied with the teachings and practices of the Swiss reformer and founder of the State church. They did not consider his reformatory ideas sufficiently thorough. His looseness in church government was especially offensive to them. They claimed the church should be composed entirely of converted persons who lived saintly lives, and that all who failed to do this should be denied communion with God's people. About this time Hans Denck, of Bavaria, a brilliant light of the University of Ingolstadt, taught the same doctrine, and published a number of excellent Waldensian books and other documents showing his faith to be the same as that of the Swiss brethren. He came to Augsburg and found a congenial companion in the learned Dr. Hubmeyer. At

Worms, Denck met Ludwig Haetzer and Jacob Kautz, both learned and influential men and able ministers. These men, so far from opposing learning and education, translated the prophetic books of the Bible from the Hebrew language into the German, and published a number of editions about five years before Luther's translations appeared.

About 1531 Menno Simon, then a Catholic priest, began to study the Scriptures, being impressed with the heroism and piety of some martyrs who died for advocating their teachings, and became convinced of his lost condition, repented and was later baptized. He preached the same doctrine with Denck, Dr. Hubmeyer, and other Swiss brethren. Professor de Hoop-Scheffer of Amsterdam, states that "before 1550, of all the non-Catholic religious authors of Holland not one wrote so much as Menno" Because of his great zeal and ability, and the wide range of his travels and work, a large portion of the dissenters to the State church, who accepted the Bible doctrines as taught by the Waldensians, were derisively called Mennonites. We were at first simply brethren in Christ, but our nickname was finally used by our people, and, to all appearance, has come to stay.

Dr. Max Goebel, a theologian and historian of the Reformed Church wrote a most excellent work in 1844-1851, which is distinguished for the impartiality toward all sects and creeds. Of the non-resistant brethren afterwards called the Mennonites, he says:

"The real substance and distinguishing features of these people consists in the stress which they put upon actual personal conversion and regeneration by the Holy Ghost, of every Christian; on perfect liberty of conscience and freedom of worship; on entire separation of spiritual and worldly things—church and state; on representing and establishing a true, holy Christian congregation of the regenerated, through a special covenant of the believers, in which all things worldly and sinful are to be kept aloof by Christian discipline and the use of the ban; and in which the Christian principles of true brotherly love by liberal giving and supplying of one another's needs, and by a non-resistant and revengeless life are actually carried into effect. They aimed especially at a full and thorough execution and application of the doctrines of Christ in the heart and life of every individual in the congregation; and consequently there should be an organization of true

believers into a pure and holy congregation. That which the reformation was originally intended to accomplish they aimed to bring into full realization without delay in every individual Christian, thus forming a congregation in accordance with Scripture teaching alone, and directed only by the Holy Spirit, rather than by the officers of government and the opinions of men." The same writer says, "Luther reformed doctrine; Calvin reformed the manner of worship —clearing the churches of images, musical instruments, etc., and the Mennonites reformed the life."

Prof. J. W. Baum, of the Reformed Theological Seminary of Strasburg, Germany, says: "Aside from a number of the eroneous views and principles their only fault was that they lived 300 years too early."

Of their sufferings for these advanced principles, I will quote only one sentence from a late history by S. W. Pennypacker, of Philadelphia, Pa.: "There were nearly as many martyrs among the Mennonites in the city of Antwerp alone as there were Protestants burned to death in England during the whole reign of 'bloody' Mary."

The spirit of progress in the line of education was not wanting among the Waldenses, Swiss brethren, or the early Mennonites. They were especially anxious to have their children learn to read that they might know the teachings of the Bible and be so firmly established in the truths of Christianity that they could defeat in argument any one who would dare to attack their doctrine. Few people at any age were generally so well versed in the Scriptures.

They took advantage of the schools whenever practicable. The Mennonites of Holland established a university at Amsterdam in 1737 which is still in existence. Menno Simon himself owned a printing press when there were very few in operation; and to this press we are largely indebted for the little Waldensian and early Mennonite literature still extant, which was not destroyed by merciless persecutors.

Persecutions against these non-resistant people were so severe, from the combined efforts of at least four classes of professed Christians that their spirit of progress appeared almost entirely crushed. Indeed many of those who escaped the ravages of persecution lived so secluded, so much isolated from the learned that they lost all interest in education further than to be able to read and write so as to be able to transact business pertaining

ELKHART INSTITUTE BUILDING ON PRAIRIE ST., ELKHART, INDIANA.

to their farms and to their looms. But not so with all. Books were published and schools maintained at intervals all along down their history. The first book on the theory and practice of teaching ever published in America was the work of that pious Mennonite teacher, Christopher Dock at Skippack, Montgomery Co., Pa., in one of the first Mennonite churches erected in America. This little volume was published by Christopher Sauer, in 1770, and a few copies are still in the country.

That the Mennonites of America were not averse to learning and the publication of books is fully attested by the fact that so early as 1745, amid all the disadvantages of those times and the great expense that it entailed, they undertook and accomplished, in Lancaster county, Pa., the translation from the Holland language into German and its publication the large work known as Martyr's Mirror. An edition of 1,300 copies were issued in large folio form. Many of the books are yet to be found in Mennonite families, bound in heavy oak boards covered with strong leather which seems almost as indestructible as an Egyptian mummy. A curious contranention marks an epoch in the history of these books. In the war of the Revolution a number of unbound copies were captured by British soldiers. Paper was a scarce article then. Those very pages which had printed upon them a history of God's suffering people and their principles of faith, which were, "no war, no violence, no bloodshed," were used to make cartridges with which to kill people.

Progress in the publication of our own literature was surely very slow for over a hundred years. Yet Martyr's Mirrors was translated into English, and a considerable edition published in 1837; and several smaller books appeared occasionally. But it was only 33 years ago that this line of work received new impetus by the establishment of a church paper, followed soon after by a publishing house in the direct interest of the church. Since then a number of periodicals have been established which appear regularly, and a great number of volumes, large and small, have been produced in rapid succession. The publishing interest appears to be firmly established.

Progress in education was also very slow. Since good Christopher Dock died at his desk on his knees in prayer, in the meeting house where he held school 125 years ago, few if any, Mennonite congregations have used their houses of worship for school. Had the church fol-

lowed up the openings which were presented in educational advantages, and cultivated the spirit of learning which her people originally possessed, we might be a people famed for learning; and our congregations might number thousands where we now count only hundreds. Whatever other forces may have operated against us and caused the number of our people to remain comparatively small, it is certain, beyond question from any observant Mennonite, that one great reason has been the want of intelligent, educated teaching in the English language. The spirit of progress was in the church, but it was lying in great part dormant. Her ideals of character were the highest, her opposition to immorality was the most marked, her censure of irreverance was the most severe, in short her application of Scripture truth to daily life was the doctrine of Christ most beautifully exemplified; but the teaching was too long continued in a language (the German) in which the younger generation had received very little education. Those who became educated in the English language were almost always lost to the church. Because of this some of our most noble hearted people finally became opposed to education.

The Elkhart Institute, with its corps of able teachers, its new commodious building, and this formal opening exercise, which, all taken together, forms but a speck on the gerat educational field of this broad land, is after all an evidence of the spirit of progress among us in the line of education.

This is but a welling up of a pent-up stream that could no longer be suppressed. Disadvantages, opposition, fears of failure, all had to give way before the force that was driven into action by the deep conscientiousness of duty to God, to the church, to our young people, and to the cause of Christ in general.

Here we are at an epoch that marks a transition period in our beloved brotherhood. It is really a final crossing over of a large body of our people, the way having been gradually prepared, from the German language into the language of the country.

What will be the result of this transition? We fear and tremble as we think of what might be. Let us never say there is danger! Only the true spirit of progress given, and directed, and kept by the power of God will form a pavilion around about us in which we can dwell in safety from the encroachments of popular opinion and

THE ST. JOE, FROM MAIN STREET, LOOKING EAST.

Island Park in the Background.

worldly aspirations that will come dashing against us with the fury of a sweeping cyclone. Jehovah will preserve us. But on the other hand we are thrilled with pleasure as we paint in our mental vision the beautiful picture of a multitude of young men and women going out from this institution, the mind stored with knowledge, trained to make the best of all their faculties, possessed with a will to do right that will acknowledge no defeat, armed with a character that will never shrink from maintaining true principles, trust that relies solely on the favor of God for success.

One reason why we know that this effort at higher education is encompassed with dangers is because the generally accepted standard of Christianity is far below the Bible standard. Efforts will be made by well meaning people to lower the standard for the sake of pecuniary and social advantages. Will we yield or will we stand by the Bible standard at the expense of being considered narrow, needlessly conscientious, or even ignorant? We must be as true as steel. We are in an age when ease, laughter, entertainment, and pleasure are considered culture. This is the highest aim of the multitudes. The culture of a consecrated heart and a self-sacrificing spirit are by too many considered out of date. When from this position we take a step downward we find ourselves in a moral stratum where sin, and darkness and death reign. Have we not the spirit of progress in sufficient measure to pierce this cheerless gloom? It is not presuming too much to suggest that this Institute should be like a light upon a stately tower, casting luster far below among the shadows. We might do well to adopt, at this late day, the old Waldensian watchword, "Lux lucet in tenebris,"

"Let Light Shine Into the Darkness."

We should permit nothing to prevent us from maintaining the high standard of Christian life that has been defended by the teachings of our Mennonite people through their whole history. We must still teach that the standard of Christianity is so high that the converted man is a true man, that his "yea" means yea, and his "nay" means nay, "that his word is as good as his bond," that he fulfills all his obligations righteously, even if he could by a technicality of the civil law avoid doing so, and thereby secure some pecuniary benefit, that he would be horrified at the thought of swearing profanely, that he is too true

to be required to swear a judicial oath. We must still teach that Christianity comprehends a charity too broad and far-reaching to be bounded by organizations, societies, cliques or leagues. That it in itself enforces virtue and temperance, so that these graces will live because of their own beauty and because of the happiness they bring to their possessor. It is as true as ever that ambitious aspirations are contrary to the exhortation which says, "Mind not high things, but condescend to men of low estate." A haughty disposition and pride of position, pride of family relation, pride of personal appearance and of personal attraction are as destructive to a noble Christian spirit as ever they were. The spirit that seeks pleasure only in entertainment and amusement is as degenerating now as in times of the Reformation. Hatred and revenge, and retaliation are as far below the true ideal of progress as when Christ said, "Love your enemies, pray for them that despitefully use you and persecute you." These are doctrines that must be taught, notwithstanding the fact that many good people claim they can never be maintained in an institution of learning.

Sometimes it appears to us that the professed Christian world is slowly learning at least some of these doctrines for which the few have contended through all the Christian age. The recent war threat with regard to the Venezuelan question has demonstrated the fact that great numbers of noble men and women look upon war as the work of barbarians—a thing impossible between Christian nations. When the chaplain of the United States House of Representatives prayed, "O Lord, may we be quick to resent anything like an insult to our nation; so may thy kingdom come and thy will be done on earth as it is in heaven," Chauncey M. Pepew in a speech shortly after said, "Such an appeal to the Prince of Peace is a travesty on the Sermon on the Mount." The last week in January, 1896, a petition representing 300,000 persons in the United States was sent to each legislator at Washington, earnestly protesting against the passage of any measure which aims to provide military instruction in the public schools of the country.

The occasional World's Peace Congresses, in recent years, where representatives of all the civilized nations are pleading for the "beating of swords into plowshares," for the settling of all disputes between nations by arbitration, for the reign of universal peace, are but an enlarging

of the cloud of witnesses which has been hanging as a "man's hand" in the religious sky for centuries. May it soon break upon the nations with such a deluge of love that will cause even bleeding Armenia to look up with joy and say, "Behold, at last the Prince of Peace reigneth."

The blessed Bible, which has been ruled out of so many schools, colleges and universities, must have a place in the Elkhart Institute. Along with other branches of learning its precepts must be vigorously taught—not as denominational peculiarities, but as the highest principles. May God grant that according to its teachings the true spirit of progress may be exemplified in the character and life of the officers and teachers of this humble institution! There is a Name above every name. It is the name of One on whom we can lean when human agencies fail. By faith we can follow Him successfully through our earthly pilgrimage. With Him we can safely walk through the valley of the shadow of death. Of Him the faithful shall receive a blessed eternal reward. In His name may the Elkhart Institute live and prosper—the name of Jesus, JESUS, JESUS.

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